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Vol. 52

RECORD OF CHRISTIAN WORK

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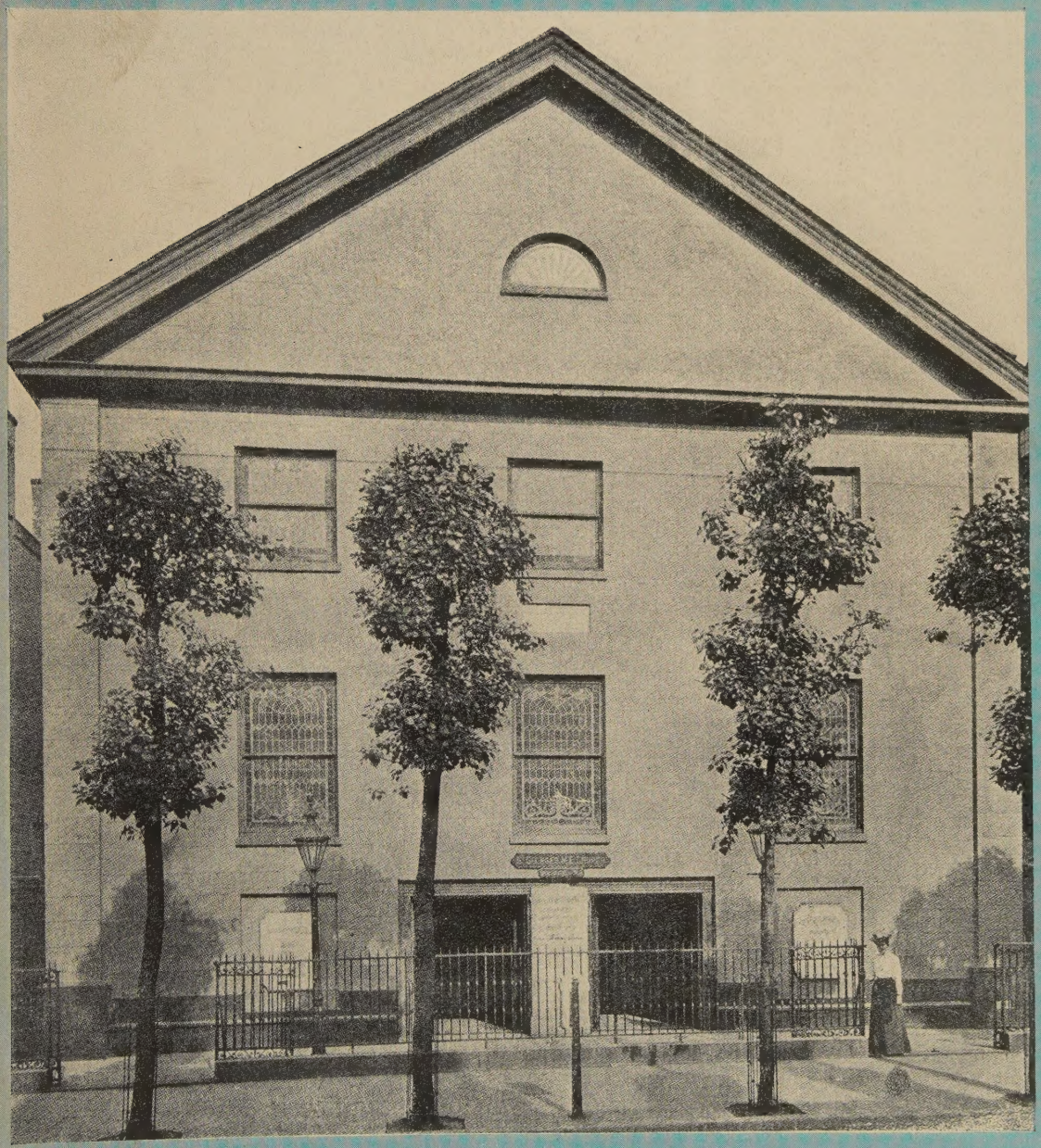
EVANGELICAL SCHOOL OF THEOLOGY



EVANGELICAL SCHOOL OF THEOLOGY

Old St. George's Methodist Episcopal Church, Philadelphia, the oldest Methodist Episcopal church in the United States.

Volume 52 — Number 1 — $2.00 a year — 25¢ a copy

January 1933

3100 TEETH!

AMERICAN BAPTIST CHIN MISSION

Thayetmyo, Burma

RECORD OF CHRISTIAN WORK,
East Northfield, Mass.

Dear Sirs:

It has been a pleasure to receive the RECORD OF CHRISTIAN WORK for years. It was sent to me by ————————. In June he was called to his reward, and I suppose I have received my last copy of the RECORD OF CHRISTIAN WORK, for with three sons in school in the United States and a small missionary salary I am not able to subscribe for your valuable paper. The teachers will miss it too, for I have passed on my copies each month to them to read. It has made them better able to teach the Bible each day in school.

The work has gone well, and I have had the joy of baptizing 125 Chins so far in 1932. I have also extracted over 3100 teeth in less than four years of this term of service, and over 1400 in ten months in 1932 without pain and without payin'. It gives me a good HOLD on the people!

Yours sincerely,

(SIGNED) (REV.) E. CARROLL CONDICT

Of course, Mr. Condict's name has been added to the more-than-full Free Distribution List. But, gifts are urgently needed to take care of other special cases and to continue the large list of Missionary subscriptions during the coming year.

The following gifts to the Free Distribution Fund have been received during the past month. Individual acknowledgments have been sent to the donors.

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EVANGELICAL SCHOOL OF THEOLOGY

Bless Thou the Year!

O tender Christ, bless thou this year!
Bless thou its dawn, and bless
Its noontide and its evening, Lord!
And let each heart confess
As days and weeks and months go by
To help the year grow old,
That of thy glory, King of kings,
The half not yet is told!
—Mary D. Brine.

Current Thought

✠ MEMBERS OF THE YOUNGER GENERATION today are said to be alike in many disrespects.

✠ IT IS DIFFICULT TO BELIEVE in man except in the company of Jesus.—T. R. Glover.

✠ THE FERVENT SUPPLICATION of one soul moved of God is an immeasurable force.—Samuel Chadwick.

✠ THOSE WHO BRING SUNSHINE into the lives of others cannot keep it from themselves.—James M. Barrie.

✠ LOVE is only a kind of humility. Love is the only way. Therefore Christ will win, because there is no love like Christ's.—Toyohiko Kagawa.

✠ ALL ERRORS spring up in the neighborhood of some truth. They grow around it, and for the most part derive their strength from being in its vicinity. —"Onward."

✠ WAS THERE EVER a profession in which a man was left so entirely to his own devices, with the minimum of control above or encouragement from beneath, as the ministry?—"Saturday Review."

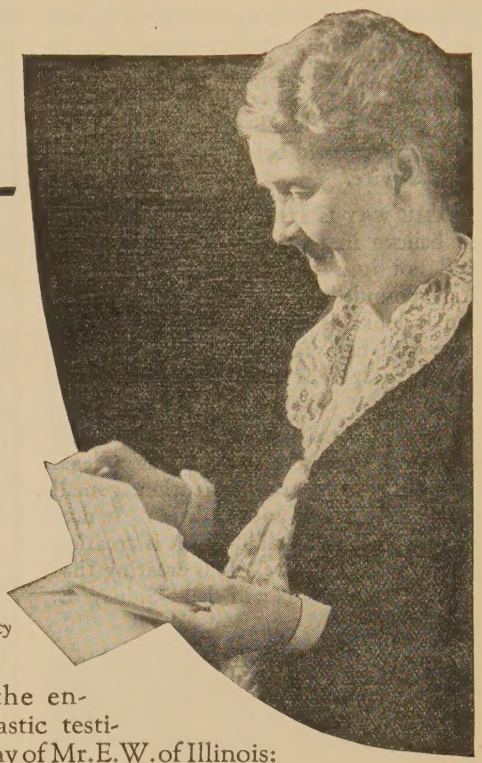
✠ SHOW ME the great man who has not a practical wife, the great artist who has not a good business manager, or the happy marriage that has not strata of practicality in its foundations!—"Daily Mail."

✠ CHRISTIANITY PROFESSES to be a solution of the riddle of the universe. By abandoning Christianity we do not therefore get rid of mystery and difficulty, but we greatly accentuate them. —Cairns.

✠ WE MUST NOT IGNORE the comparatively uneducated Methodist preacher. The best sermon I ever heard was one delivered by a goods guard who worked on the Manchester and Sheffield Railway.—Sir Robert Perks.

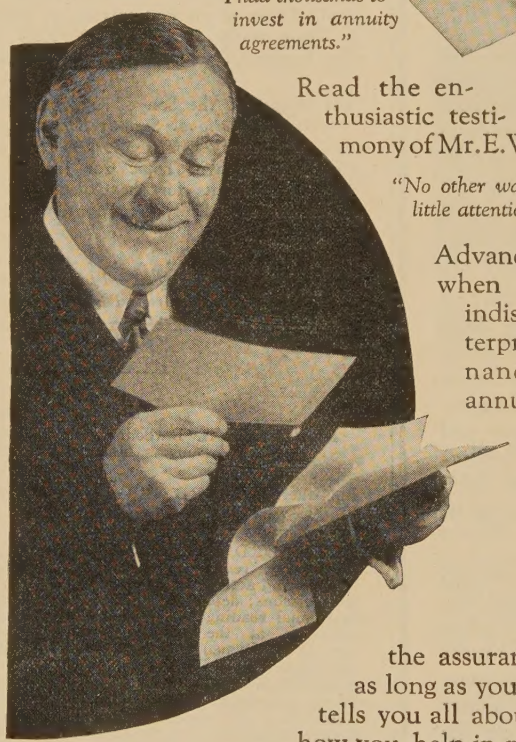
✠ OUR CHURCH puts much stress on the doctrine of apostolic succession, but I wish it would come down a little harder on the more important doctrine of a succession of apostles.—An Episcopal rector.

A SAFE FINANCIAL PLAN



...is what hundreds of satisfied persons consider the annuity agreements of the American Bible Society. Here is what Mrs. M. D. of New York writes:

"I know of no safer way to invest money. The payments are always paid just when they are due. I only wish I had thousands to invest in annuity agreements."



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✠ I WILL GIVE YOU EVERYTHING that is in me to give,—shelter, devotion, unshakeable loyalty, tireless trust and homage, and I will take from you nothing but your love!—Lord Oxford to Margot Tennant before she became his second wife.

✠ THE WAY IS STILL OPEN to any man to believe in Christ if he will. If he will not it is not science that forbids. As expounded by scientists like Eddington it looks as though the new knowledge will help rather than hinder faith in the gospel of Jesus Christ.—F. C. Bryan.

✠ THE FAMILY is more than a biological by-product, a social group, or a legal entity. It is a sacred institution, a small circle with great potentialities. It does not merely create children; it is creating posterity, the future. It is creating that which the world will be.—Sidney E. Goldstein.

✠ ARGUMENT, not assent; behavior, not belief; character, not creed: these constitute the A B C of religious liberalism. They enthrone reason and conscience as the supreme authority in religion, interpret religion as a life rather than a dogma, and regard character as the goal of the life process.—Augustus P. Reccord.

✠ ACCORDING TO A CORRESPONDENT of the "British Weekly" the late Rev. David Smith wrote in 1910:

"I feel more and more that religion does not lie in fine professions and supernatural experiences, but in gentle and unselfish behavior towards our fellow-creatures, in brave acceptance of life's common burdens, and loyal discharge of its common tasks."

✠ HISTORY SHOWS us Western Europe and America as one of the greatest human attempts at living in society, when all deductions have been made, the most successful, the most humane, the most kindly ever known. And history shows us the power of Christ as one of the most characteristic, most potent, most essential features of this society.—Bernard Manning.

✠ THE SUBSTITUTE OFFERED for revival efforts was so-called religious education, in which a sort of kindergarten instruction converts the church of God into a second-rate schoolhouse. Our complaint against what is called religious education is its tendency to quench religious fervor and to put out the fires of evangelical passion. And when these cease to flame in the hearts of God's people the church no longer possesses the crusading spirit, and a Christian church that is not a crusader for God and righteousness quickly deteriorates into a social club, which is little more than a sepulcher of the dead.—"North Carolina Christian Advocate."

THIS MONTH

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RECORD OF CHRISTIAN WORK

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NEXT MONTH

MISSIONARY NUMBER

The Laymen's Foreign Mission Inquiry Report Reviewed
Frank Mason North

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A. E. Bigelow, Iliolo

Christianity in India: A Hindu Viewpoint
P. G. Krishnayya

Forty Years for Labrador
A Book Review

Jesus Christ as Redeemer
Donald Mackenzie

Is There Anything in Prayer? (Concluded)
Albert G. Butzer

Is Gambling a Legitimate Adventure?
W. Douglas Mackenzie

Also Dr. Mackenzie's Bible Notes for Daily Devotions—Mrs. Moulton's Christian Endeavor Topics—Selected Thoughts for the Quiet Hour—International Sunday School Lessons—Book Reviews

✠ WE MUST REALIZE that some of the old ways of presenting religion have no appeal for the pagans and outsiders, and we need a new approach. The services of the church help those who already believe, but they often appear mummery and moonshine to those who do not. The farther from faith a person is the less importance he attaches to other parts of the service, and the more importance he attaches to the sermon. If he comes to church at all he waits to see what the man will say when he opens his mouth, and whether he will open his heart also. I think that you will agree with me that sermons today center pretty largely round three subjects: personal bucking-up, making a better world, and an intellectual defence of religion. Now all that may go straight over the head of an outsider. And it often goes over the head of an insider, too. What we all want is less argument and more proof. We want to know whether faith in God really makes any difference in life, and if so how to go about giving it a try. —Samuel M. Shoemaker.

A Lutheran Appeal

What about the 214 undernourished and underweight children who spent two weeks at camp last summer?

Can they hold the gains attained in better health and added weight, or must their frail bodies fight the dire effects of unemployment and want alone this fall and winter? Having begun a good work with these children, is the church going to see them through in it?

Our Lutheran friends hold the answer. We believe that they want these unfortunate children to have a chance, and that the means will be supplied.

We are planning to visit these children regularly after November—to follow up their health records, food and clothing needs, and church ties. At Christmas we hope to remember them. —Inner Mission Bulletin.

Time to Consider

REV. PAUL E. SCHERER, D.D.,
NEW YORK

When literally millions are confronted with hunger and suffering due to physical want the item of relief, food, shelter and clothing, necessarily comes first. Today the prolonged economic distress with its need for unemployment relief has overshadowed everything else.

However, while we cannot live without bread we cannot live by bread alone. Long term character-building and spiritual service are basic essentials which this year more than last year are being recognized. For it is already being discovered that the average man is quite willing to have someone else buy his meals for him and otherwise support him. Enforced unemployment breeds habits of idleness. Relief brings the sense of dependence, and charity easily pauperizes. It is unquestionably true that some folks now aided by relief funds are getting accustomed to it and prefer being supported to earning their own bread. Leading these folks back to self-support and high morale is the great task of religion and social work today as well as during the years immediately ahead.

Because the Inner Mission Society is fundamentally a religious service and character-building agency, and only incidentally a relief organization, makes its appeal for support all the more challenging, especially at this critical time. Relief is cheap, but character-building involves sustained effort and brotherliness.

Why Give More Now?

BECAUSE the need is actually much greater.

BECAUSE many who gave last year cannot help this fall. Some of them are themselves reduced to accepting relief.

BECAUSE the shrunken congregational relief resources are putting an additional burden upon the Inner Mission Society.

BECAUSE the Inner Mission Society by experience and relief contacts is equipped to administer your gift economically and wisely.

BECAUSE of the teachings and example of our Saviour. The situation is critical. Show your compassion! Share what you have with those who have nothing!

Philadelphia

Dear Mr. Fitt,

I want to acknowledge with hearty appreciation the RECORD OF CHRISTIAN WORK in making its regular monthly appearance on our home table. We read it, then I pass it on to various others who have valued the copies received and who in some cases have subscribed. It is one of the most helpful magazines I know for thinking Christian people everywhere. I congratulate you on your excellent management of it. Just now we are specially appreciating Dr. Douglas Mackenzie's Bible Notes.

(Signed) James McConaughy.

Ease that sore spot and SLEEP
"A little Sloan's will soon put an end to that twitching pain."
"I hope so. I've hardly slept since this last damp spell started."

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—writes an old subscriber

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The RECORD OF CHRISTIAN WORK seems to be just the type of paper I have often wished for. I wonder how it is I have not known of its worth before. I am especially interested in seeing the names of Dr. Speer and Dr. Palmer among your contributors. I am inclosing an additional amount of $2 with the request that you send me the first ten issues of this year (1932), together with two extra copies of the September number, which I desire because of the Babson article.—Indiana.

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Special Meetings at Northfield

Dr. and Mrs. Milton S. Rees of Rochester, N. Y., held special meetings for three weeks during November in the Trinitarian church at Northfield, Mass. Results were marked in a quickening of religious thought and interest in church circles. The pastor, Rev. W. Stanley Carne, had a number of names of young and old who desired to unite with the church. Men's and women's leagues were formed for testimony and aggressive Christian work in the vicinity, a movement for the observance of the family altar found many adherents, and the church life was stimulated in other ways.

A feature of the meetings was the large attendance of pastors and lay people from nearby towns.

At the close of one meeting Dr. Rees asked all in the audience who had received and confessed Jesus Christ as Saviour after the age of 60 years to rise. Not one responded. Nor did any one rise aged 50-60 at conversion. One each rose for the ages 40-50 and 30-40, and seven from 20-30 years old. But when he asked all who had come to Christ before the age of 15 to rise, about three-quarters of the audience stood up.

Upon the conclusions of this crusade an All-Day Conference on Evangelism was held as a sort of climax, with Dr. Rees as chairman. Addresses were delivered by visiting ministers on Prayer and Evangelism, the Fundamentals of the Evangelistic Message, the Pastor and Evangelism, the Tragedy of Evangelism (the lost passion for souls). Several of these addresses will appear in this magazine later on.

A father was one day teaching his little boy what manner of man a Christian was. When the lesson was finished the father got a stab that he never forgot when the boy said:

"Father, have I ever seen a Christian?"

Calendar Dates for 1933

Jan. 1, Sunday—New Year
March 1—Ash Wednesday. Lent begins
Feb. 12, Sunday—Lincoln's Birthday
Feb. 22, Wed.—Washington's Birthday
April 9—Palm Sunday
April 14—Good Friday
April 16—Easter Sunday
May 25, Thurs.—Ascension Day
May 30, Tuesday—Memorial Day
June 4—Whit Sunday (Pentecost)
Fourth of July—Tuesday
Sept. 4, Monday—Labor Day
Sep. 21, Thursday—Hebrew New Year
Sep. 30, Saturday—Day of Atonement
Nov. 11, Saturday—Armistice Day
Nov. 30, Thursday—Thanksgiving
Dec. 25, Monday—Christmas Day

We Hope You Will Like It Even Better!

Readers will observe a difference in this month's issue of the RECORD as compared with last year's style.

The number of pages remains 48, but the page is larger, giving extra reading matter equal to six more pages of last year's size. The subscription price remains the same.

We think the type is easier to read, and hope you will find it so too.

The cover is printed in two colors.

These changes have been made in the direction of improved appearance as also of economy of production by taking advantage of lower costs of publishing. We hope the magazine will attract new subscribers. We thank our friends for their coöperation in the past, and earnestly solicit a continuance of the same.

We are always open to suggestions, editorial or business management, which will make the RECORD more useful to its readers.

Laymen's Foreign Mission Inquiry

Dr. Frank Mason North of the Methodist Episcopal foreign board has consented to prepare a summary and suggestive article on the report of the Laymen's Foreign Mission Inquiry. It will appear in February: therefore we pass the subject in this issue.

Our readers know foreign missions better than to be stampeded by the sensational methods adopted by the publicity agency that released sections of the report from day to day in a decidedly misleading way. Dr. North will make a judicial survey of the work and report of the Inquiry, who are in turn under inquiry by reason of certain unfounded criticisms and errors attributed to them. Various foreign mission boards have spoken, having welcomed the inquiry and being always ready to profit by sound advice from any honest source.

Be careful to keep your worthy friendships in good repair!

D. L. MOODY YEAR BOOK

(NORTHFIELD EDITION)

This book, compiled after Mr. Moody's death with the sympathy and supervision of Mrs. Moody, contains the cream of D. L. Moody's sermons. There is a text of Scripture and a paragraph appropriate to it for every day in the year.

If you want to get in one volume a comprehensive idea of Mr. Moody's spoken ministry, — the doctrines he believed and preached, many illustrations that he used, and many of those homely, illuminating epigrams which stuck in people's minds and hearts,—you will find it in this book.

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Record of Christian Work

VOLUME 52 JANUARY, 1933 NUMBER 1

✠ DR. G. CAMPBELL MORGAN has accepted a call to be associate minister or co-pastor with Dr. Hubert L. Simpson at his former church in London, Westminster Chapel.

Dr. Morgan sailed for England the middle of December.

✠ A FEW YEARS AGO, on the reception of members in a church in Washington, it chanced that a Justice of the Supreme Court of the United States stood beside a Chinese servant. The receiving pastor remarked:

"I would have you notice that at the cross of Jesus Christ the ground is level!"

✠ A RADIO IN EVERY HOME is certain to affect the "assembling of ourselves together" not only for religion, but for instruction and for entertainment, thinks Dr. Melvin W. Kyle of Pittsburgh. Churches and lecture halls and theaters are likely to yield to the home. "Home" will come to be written with a capital letter. Indeed, it would seem that the lamentation over the passing of the home and fireside was decidely premature. "Sweet home" will again be a theme for poets, and another "Cotter's Saturday night" in religious life may not be an impossibility. The radio promises to bring back the home, Dr. Kyle says.

✠ THE FOURTH CAMPAIGN of the joint expedition of Pittsburgh-Xenia Seminary and the American School of Oriental Research at Jerusalem, excavating the site of the ancient Biblical Kirjath-sepher, establishes the Bible record at every point.

They found another "Jacob" scarab in the level they date at 1700-1800 B.C., which was at the height of Canaanite culture. As yet no clue to the history of several "Jacob" scarabs that have been unearthed is available. An unusual seal cylinder of the same era has engraving that "cannot be surpassed by any engraver today."

All the evidence in hand demolishes the speculations of historical and literary critics of the Bible, who, spinning theories out of their heads at home, have assumed an evolutionary theory of culture from crude beginnings in just those times. The Canaanites actually possessed high artistic culture and refinement in the patriarchal period.

✠ STUDENTS OF PROPHECY find many apparent fulfilments in evidence these days. A new one is pointed out in regard to the current worldwide depression.

In our Lord's Olivet discourse as recorded in Luke 21. 25 one of the signs of his return is said to be:

"Upon the earth distress of nations, with perplexity."

The Greek word for "distress" is compression, hence metaphorically mental distress, anxiety. The Greek word for "perplexity" is "aporia." This has an opposite meaning from the word adopted into the English language "emporia," meaning trade. "Aporia" means lack of trade, tradelessness, involving of course unemployment. So the verse above might be translated:

"Upon the earth anxiety of nations in (or through) lack of trade."

Is this only a coincidence, or is it the obvious fulfilment of one more warning prophecy?

✠ AMONG THE OUTSTANDING EVENTS of the first 25 years of united work through the National Board of the Young Women's Christian Association have been the establishment of a training school for secretaries; the beginning in 1910 of work with foreign speaking women, resulting in the establishment of International Institutes; in 1912 the opening of a headquarters building, the largest of its kind to house a Christian women's organization; first summer conference for colored girls, held in Atlanta, Ga., 1916; opening of the Hollywood Studio Club for girls drawn to the movie center from all parts of the world; during the War the establishment of hostess houses in mobilization camps in this country, behind the lines in France and Belgium, and special centers near munitions plants for girl workers; organization of the Girl Reserve movement, bringing together the adolescent girls into one organization with a special program; meeting in St. Louis, 1919, to establish the National Federation of Business and Professional Women; international conference of women physicians, called by the National Board; endorsement of the social ideals of the churches, and the opening of the Dodge Hotel in Washington, D. C.

✠ SOON AFTER THE NOVEMBER ELECTION Dr. Daniel A. Poling, chairman of the Allied Forces that fought strenuously for Prohibition, issued a statement in which he said in part:

"I am against repeal and shall always fight accordingly. I am against any action by this Congress, or the next, that shall circumvent the Constitution. In this and in associated matters I believe that the temperance forces will do well to consult such national leaders as Senator William E. Borah of Idaho. Our strategy for the present crisis has been suggested by those who challenged the opposition to name its substitute for the Eighteenth Amendment. Negation is not enough, and our friends on the other side have now reached the difficult and embarrassing moment when they must keep their pledges, when they must present a constructive plan to the country. Thus far no such plan has been proposed by any group or individual that receives the majority support of those opposed to the Eighteenth Amendment. Those who believe that they have won a great victory in the recent elections are surprisingly quiet as they turn now to administer their real or fancied triumph.

"But certainly 'new occasions teach new duties'. Certainly too it would be inexcusable blindness not to see that with the recent elections new occasions have come to the Prohibition movement.

Sleighing in the Northfield hills

I refuse to have any part in any program of mere obstruction in the next Congress, and the idea of holding any law by 13 states against 35, if it could be done, would be repugnant to the spirit of American democracy.

"Certainly the first requirement for the next step is statesmanship preeminent above any partisanship. President Hoover went to the heart of the whole matter when he said, 'We are on common ground in our desire to rid this civilization of the evils of the liquor traffic.' Our goal is the solution of the liquor problem. I desire to serve with all citizens of patriotism and good will who strive toward that goal."

✠ THE ELEVEN RELIGIOUS RADIO PROGRAMS which are conducted over the National Broadcasting Company network each week, sponsored by 53 city, county and state church federations and the Federal Council of Churches, had a weekly distribution of 364 station periods during the first nine months of 1932, an increase of 309 periods since 1928.

Approximately 280 clergymen officiated during the twelve months ending September 1 last. Over 60,000 copies of radio sermons were sent upon the request of people in every walk of life and from all parts of America. 50,000 commendatory letters were received, among them many seeking advice from the officiating clergymen to meet personal and human problems. More than 1000 musical compositions were broadcast. Requests for favorite hymns were received from all parts of the country, and 100 hymnals representing the churches of all denominations were used in the programs. Letters came from thousands of shut-ins, and hundreds testified to the spiritual force and helpfulness of church music in the family life of the nation. Fifty-five cities in 10 states were represented by the pastors who officiated, and 15 denominations of the Protestant faith.

"It is the feeling of broadcasting officials and the executives of religious radio that the clergy who have taken part have endeavored to the fullest extent to give to the people of all parts of America the message that would lead to a better religious life, and that this message has at all times been placed in a setting of the best music of the church," Secretary Goodman states in his report. "In the nine months of 1932 the department of National Religious Radio has made an effort to so build the programs that greater coöperation might be brought about between local religious groups throughout America. It is also the expressed feeling of radio officials that the religious radio services have attained a much larger audience and a more extensive coöperation than ever before in the ten years of radio history."

Radio preachers during the year included Drs. S. Parkes Cadman, Daniel A. Poling, Harry Emerson Fosdick, Ralph W. Sockman, J. Stanley Durkee, Charles L. Goodell, Frederick H. Knubel, Paul E. Scherer, Frederick K. Stamm, and Stanley High.

Morning devotions were held daily except Sunday all the year, a Midweek Sing every Tuesday from 7 to 7.15 p.m., and "Old Songs of the Church" every Thursday from 6.30 to 6.45.

Newton D. Baker Speaking

"Will you not lend the influence of your paper to the effort and do your best to secure the coöperation of your clergy in their pulpits?" says a circular letter to the religious press from Mr. Newton D. Baker, chairman of President Hoover's organization for welfare and relief mobilization this winter. "Our people must be induced to give even more than last year because the need is greater. They must also continue to stand by their unemployed relatives and friends whom they know personally. The spirit of loving sacrifice which lies at the heart of religion is the need of the hour. The nation is equal to the task if it realizes the gravity of the need."

From his letter we cull these further extracts:

Social work other than relief, particularly all the character-building and character-preserving work, must not be scrapped.

The strain put upon human nerves has been ameliorated primarily by two agencies, unionization of labor and modern social work. Social workers have learned to do the neighboring which has been lost in the transition from the small town to the large industrial city.

This expert work must not be lost. It is more than charity. It is a bulwark against character-starvation. This is at least as important as the menace of physical starvation.

And not even for this year must social work other than relief be scrapped. To permit the forces of social work to be scattered and demoralized would be a national disaster.

The Christmas Ship

Christmas week was made real to many children in Puerto Rico by the sailing of a Ship of Mercy which left New York the week before Christmas with food for the hungry children of our southern island. The poverty of these children was deeply intensified by the recent disastrous hurricane there.

An official report from Clyde F. Armitage gives a graphic picture of the results of the devastating storm.

"It swept the northern part of the Island," he says, "ravaging the most productive districts, and left ruin in its train. Homes of thousands of people were demolished. Stores and barns, schools and theaters, churches and sugar-mills were erased without any discrimination. Concrete structures were crushed like the frame buildings or the thatched huts of the farmers. A huge sugar-mill, worth a half-million dollars, lay in ruins when I visited it, a total wreck."

Among the items of interest in Mr. Armitage's report are:

68,674 families, close to one-third of the population, were affected;
245 people were killed;
36,249 buildings were destroyed;
30,046 buildings were damaged;
18,431 families needed shelter;
The property loss was about $40,000,000.

"The need was dramatized to me as I left a restaurant in Manati, an interior town. A boy of about eight years, small for his apparent age, who had been standing near the door, rushed in as I left the table, snatched a piece of meat I had left on the plate, and ran out again, chewing it as if he was famished."

The children are the worst sufferers in disasters like these. Fortunately most of us can help the children by sending a few dimes or dollars to the Porto Rico Child Feeding Committee to buy food. It is trying to give the neediest children a daily lunch through the public schools. Before the hurricane it was helping to save 43,389, according to the commissioner of Education in Puerto Rico, whose department does the actual feeding without deducting a cent for overhead. The commissioner should feed 50,000 or more now, but what can be done depends on what is given and transmitted at an early date. The headquarters of the Porto Rico Child Feeding Committee are at 450 Seventh Avenue, New York City.

It is suggested that each church send a gift of $10. This small amount will feed one child for one year, so well is the work done.

The effect of this child-feeding program on church work is quite noticeable, for as the people see interest in saving their children from hunger and death they realize that interest in their moral and spiritual development is genuine.

Oldest Methodist Episcopal Church in the United States

The month of November was outstanding in the life of Old St. George's M. E. Church in Philadelphia, Fourth Street at Delaware River Bridge. Its 163rd anniversary was observed by exercises lasting through the month, when services of various sorts, at which distinguished bishops and ministers and laymen spoke, culminated in a Rededication Service on November 29. The historic church was then constituted a Methodist landmark by vote of the General Conference of 1932, as follows:

"Resolved, That Old Saint George's Methodist Episcopal Church, Philadelphia, be recognized as a landmark of American Methodism, and that it be set apart as a memorial to

John Wesley, Founder of Methodism,

Francis Asbury, First American bishop,

Thomas Webb, Organizer of Saint George's Society,

Joseph Pilmoor, First pastor of Saint George's, and other Fathers, Bishops and Leaders of the Methodist Episcopal Church."

Some of the interesting historical facts about Old Saint George's are:

Society organized by Captain Webb about 1767, and reported by Pilmoor to Wesley October 31, 1769, as having 100 members;

Edifice used constantly since dedicated November 24, 1769;

First sermons of Pilmoor and Asbury in America were preached there;

The first love feast in America, the first watch-night service, and the first Methodist conference were held in Old Saint George's;

In early years of Methodism in America all preachers received appointment there;

Bishops Asbury, Whatcoat, Roberts and Scott were pastors of this church;

John Dickins, founder of the Methodist Book Concern, and Ezekiel Cooper, his successor as book agent, were former pastors, and lie buried beneath the church walls;

Saint George's licensed Richard Allen, the first colored man to be licensed to preach in America; is mother to the African Methodist Episcopal Church, and a multitude of Methodist Episcopal churches.

This is the oldest Methodist Episcopal church edifice in the world, a memorial to pre-Revolution Methodism, the only structure of its kind that has survived until the present.

Coming Events

✠ THE COMMISSION ON RACE RELATIONS of the Federal Council of Churches has announced that the 11th annual observance of Race Relations Sunday will be on February 12, 1933, Lincoln's Birthday.

✠ CHINESE WOMEN OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION will be hostesses for the next world convention of the organization which has been scheduled to take place in the fall of 1933, cabled reports from the Geneva (Switzerland) headquarters have recently informed the National Board in New York.

Preliminary to determining the city to be chosen for the meeting and in order to make arrangements for the program and care of delegates from 50 countries where there are YWCAs, Miss Cornelia M. van Asch van Wyck of Holland, president, and Miss Charlotte Niven, an American, general secretary of the world organization, will spend several months in China, as well

FIRST METHODIST CONFERENCE IN AMERICA, HELD IN ST. GEORGE'S CHURCH, JULY 14TH, 1773.

as visiting associations in nearby countries.

✠ A DREAM OF MANY YEARS is rapidly coming to glorious fulfilment in the completion of the building of the Young Men's Christian Association in the city of Jerusalem. The World Service of the North American movement has been characterized by many dramatic and inspiring episodes, but none so captivating as this intervention in behalf of the youth of the Holy Land. The building, the gift of the late James Newbegin Jarvie, makes possible the full sharing of all the heritage of the Association movement with the youth of the ancient city.

The dedicatory exercises will be held during Eastertide, 1933, the most appropriate period in the church calendar for the event and the most interesting time of the year to visit the Holy Land. (Easter Sunday occurs on April 16.) The occasion commands the interest of Christian forces throughout the world. A large attendance is expected, and Christian leaders from all the continents are planning to converge on Jerusalem in the springtime of this year. Lord Allenby will go out from England to participate in the exercises.

This development symbolizes in a striking way the whole spirit of Christian missions in their outreach of international brotherhood and good will, and especially in their sublime mission of reconciliation. The International Committee desires this work at Jerusalem to stand as an expression of the friendly outreach of all the Christian forces of the world toward the youth of our Lord's own land, and the dedication of this beautiful property and equipment will be in these terms.

In view of widespread interest the International Committee (347 Madison Avenue, New York) is effecting tour arrangements which they are glad to offer interested friends. Travel costs are low. The journey can be made under comfortable conditions, at an all inclusive round trip rate, New York to New York, of about $500.

O God, forasmuch as our strength is in thee, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord! Amen.—Gelasian Sacramentary, A.D. 492.

Notes from Great Britain

✠ ONE OF PRIME MINISTER RAMSAY MACDONALD'S most cherished possessions is his mother's large family Bible. It was feared at first that this Bible had been destroyed in a disastrous fire which recently occurred in the High Church, Lossiemouth, but the premier's friend, Professor Edgar Collis, who was one of the first on the scene, was able to give the assurance that it was safe.

✠ WE SPOKE in our December issue of George Bernard Shaw's last play, "Too True to be Good," in which the hero, who is at heart a preacher, stresses the futility of preaching negations. After the first performance Shaw altered the last sentence to a more positive Pentecostal note. However, the play was a failure, and was withdrawn.

"What I believe has mainly caused the failure of 'Too True to be Good'," said Mr. Cedric Hardwicke in the "Manchester Guardian," "is that it was produced too long after it was written. As you know, the piece is a pretty devastating criticism of modern civilization. It seems to me that it says plainly enough that man has built himself a machine that he cannot control.

"Well, since the author wrote this we have been falling deeper into the depression, and we have lately been trying to cheer ourselves with the notion that we are climbing out of it. So perhaps an English audience is instinctively distrustful of the play, for it tries to make them conscious of reasons for thinking that worse is ahead."

The Man Who Conquered Malaria

Sir Ronald Ross, whose discovery that malaria is caused by a germ carried by a certain species of mosquito has meant so much to the world, recently died in England.

In bygone days it was commonly believed that malaria and other tropical fevers were caused by noxious vapors, a deadly miasma, arising from the ground. The word malaria means "bad air,"—from the Italian "mala aria." It was thought that the act of pushing a stick into the ground released these vapors. No one for a moment suspected that the mosquito was the real culprit. The mosquito was of course well known and dreaded as an irritating little pest, and as far back as 1841 we find men when traveling sleeping under a netting to protect themselves from their attacks. Indeed, many missionaries found it advisable to keep indoors after sunset to avoid them, they were so annoying. It was deemed advisable to build mission-houses away from swamps, and if possible on hills, so as to be above the region of noxious vapors, and mosquitoes were less numerous there! Those men were wiser than they knew, for they were getting out of the way of their unsuspected foe. Quinine had long been known as a good medicine when one had fever, but it was not used as a preventative.

As the years passed, quite a number of scientists investigated the subject, and a few of them obtained valuable clues. It was Ronald Ross who at last solved the mystery.

As early as 1880 Laveran, a Frenchman, discovered the malaria parasite in human blood. It was Ross who discovered the malaria germ in the stomach of the mosquito. For two and a half years he carried on his researches without success. He microscopically dissected and examined large numbers of mosquitoes, but could find no trace of the germ, until it began to look as though the mosquito idea was entirely wrong. At last, in 1895, he got hold of a species of mosquito he had not before seen—the Anopheles. He dissected it, and then made his great discovery.

Here is his own account of that romantic hour:

"I could find nothing, and was just on the point of throwing up the whole thing and abandoning the inquiry, when I observed on the wall of the stomach of the mosquito what my acquaintance with the anatomy of mosquitoes told me was a new object. So fagged was I with the day's work that I did not grasp the importance of the discovery. I went home and to sleep. When I awoke, my mind seemed to awake also, and it flashed upon me that I had the clue."

Ross was something of a poet, and that wonderful day in the first flush of excitement over his discovery he wrote these lines:

"This day, relenting, God
Hath placed within my hand
A wondrous thing: and God
Be praised! At his command,
Seeking his secret deeds
With tears and toiling breath,
I find thy cunning seeds,
O million-murdering death!"

Sir Ronald's visible monument is the Ross Institute and Hospital for Tropical Diseases at Putney Heath; but his real memorial lies in the fact that (in the words of the Prince of Wales) as the conqueror of malaria, "he made a third of the world habitable."

The Methodist Church and the Church of England

Will the Methodist church return to the Church of England?

This question is asked not by the evangelical party in the Church of England, but in a remarkable leader in the Anglo-Catholic "Church Times."

"The Methodists of the present day have achieved a splendid reunion among themselves. But what of reunion with the English Church from which they separated?" asks the "Church Times."

"Certainly, such reunion would be much more difficult than that which they have achieved. It is obviously much easier to unite several denominations all of which are Methodist than to unite a Methodist body to the English church, for the Methodists since their separation have adopted principles of the ministry, of the creed, and of the church's constitution, which are contrary to the faith of their own founders and contrary to the principles of the Prayer Book and the Ordinal of the church from which they parted. Yet the earnest historic appeal of the Wesleys to their followers may well set Methodists thinking, and are too memorable ever to be neglected.

"It is perfectly clear that the first generation of Wesleyans did not realize the implications of their secession. They did not consciously repudiate the ministerial and sacramental principles of the Church of England, and then on that account withdraw. On the contrary, they first withdrew, and then by the necessity of the case were compelled to find a theoretic justification for their withdrawal. This fact may reasonably form the basis of mutual discussion between the Methodists and the English church.

"The question which we as members of the English church are constrained to ask is whether the great reunion among the Methodists is only a domestic and denominational concern or whether it is the beginning of an aspiration toward a far greater reunion, in which the Church of England, because it is the

Rev. Francis H. Tees
Pastor St. George's Church, Philadelphia

church from which their fathers departed, holds and must hold the chief place.

"No one who believes that the unity of Christendom is the will of Christ can rest content with the mere reunion of the fragments of Methodism. If this separation between Wesley's followers and the English church is on either side acutely felt to be a cause of weakness to the religion of England, contrary to the principles of both, then the day must come when both will aspire to remedy the divisions of the past and to secure reunion.

"We need them, and we are convinced that they need us. They have a fervor of passionate devotion to the atonement which some among ourselves have not. We have sacramental and ministerial principles which they have lightly regarded, or even lost. It is in the union of the qualities of personal religion with institutional religion that apostolic Christianity consists. And it is the duty of Christians to give diligence to keep the unity of the Spirit, the unity of the institution which the Spirit has created."
—"Public Opinion."

From Foreign Fields

✠ FATAYA is a Moslem girl who had just recently come to the Salaam mission at Dekernes, Egypt. She was fearful at first, and begged to sleep beside a Moslem girl, for she was afraid a Christian girl would kill her during the night. "It is sad how the Moslems teach their children to hate the Christians."

✠ IN HIS LATEST BOOK, published under the title "Asiatic Asia," Dr. S. K. Datta, the well known Indian Christian leader, exposes the myth, enthusiastically propagated by certain Europeans, that the East is more spiritual than the West. The truth is, declares Dr. Datta, that there is more superstition than spirituality, and that the underlying impulse in many so-called religious uprisings is political or social.

✠ A LITTLE OLD WOMAN IN MEXICO CITY, was reading a book by an open window and just to notice her, a missionary doctor who was making a call at the house said:

"What are you reading?"

The woman showed a Bible.

"Ah!" said the doctor, "Mabuting gamot!" (good medicine).

The frail little woman was so pleased that her face shone as she repeated over and over, delightedly,

"Opo, mabuting gamot!"

✠ THE MOSLEMS OF PALESTINE are descendants of Ishmael, Edomites, and after centuries their enmity is revived. They will be in the great army coming to take Jerusalem when the Lord himself will deliver Israel.

The Jews have planted on the Plain of Esdrael (Armageddon) 500,000 trees in Balfouria, the home of Lord Balfour, and now the Jews who returned from America are beginning to plant 500,000 trees in the neighborhood of Nazareth and the Great Plain in honor of General Washington, the first president of the United States of America, whom they consider one of the greatest and noblest men who ever lived.

✠ THE CHINESE are more humble than they have been in years. There appears to be no anti-foreign propaganda. They see their own sins and failures. They know their worst enemies are those within. Many confess their salvation must come from above. Four of the leaders have decided to enter the ministry, and desire to go to theological seminary this fall. We wish there was a Board of Education for China to help finance these students as they are helped in American theological schools. No better use could be found for funds. It is to such consecrated young Christians that not only the church, but China, must look for leadership. As General Chiung of Peking said, only a spiritual regeneration can save China.—D. S. Tappan.

✠ NEW LIFE HALL IN TOKYO, headquarters of the newspaper work of the Church Missionary Society in Japan, received 10,400 applications during 1931 as a result of newspaper advertisements and articles. The applications came from every prefecture in Japan.

All this work is done in closest cooperation with the Japanese church. But there are always inquirers out of reach of a church. A recent analysis of a single week's inquiries showed 43 from Tokyo and suburbs, 59 from places

where there were Christian churches, and 79 from places where there was no church. For the latter a correspondence course has been worked out.

The Church Missionary Society continues its policy of putting articles in the biggest papers in Japan as funds permit.

✠ IN THE RIFF COUNTRY, North Africa, some missionaries purposed to preach the gospel to those who had never heard it. "We spoke to the Jews, and almost immediately were haled before the lieutenant, who ordered us to stop, and wanted to take our Scriptures. We were officially commanded to stop all religious work.

"The general of the locality also was firm in saying that missionaries were not wanted among the Mohammedan people of their protectorate. The words of the highest in civil authority, however, cheered our hearts:

" 'No one can give you permission to go on with your work, but if you like, continue at your own risk.'

"I have been the only male missionary in the Spanish zone. In different places missionaries have been asked to stop work."

✠ DOCTOR ELVIRA BAEZ OF MEXICO CITY is the direct descendant of a Tlaxcalan king. Had ancient Tlaxcala not been overcome by Montezuma she would have been a princess today. But she is a third-generation Christian. She received her degree with highest honors in the School of Medicine of the National University of Mexico, and gives her time without remuneration to mission work among the needy of the city. She has one of the few mission dispensaries in that city of a million inhabitants.

"Tell me, Elvira," a missionary ventured to ask this royal lady, "where did you receive this consuming vision that has conquered your whole life?"

"Tears dropped and hung on her black hair like diamonds, and her voice trembled as she said the most I shall probably ever know:

" *'Mi Señor—mi pueblo!'* My Lord —my people!"

✠ THE DEPARTMENT OF RELIGIOUS EDUCATION, Nanking Union Theological Seminary, is preparing a series of six readers dealing with needs and problems of the daily life of the farmer from the Christian point of view. The subjects of the six readers are as follows:
The Christian Farmer and His Home;
The Christian Farmer and His Work;
The Christian Farmer and His Church;
The Christian Farmer and His Bible;
The Christian Farmer and His Local Community;
The Christian Farmer and His Nation and the World.

This series of readers is being prepared by Mr. Yu Mo-ren, with the coöperation of Rev. Frank W. Price, head of the department. Mr. Yu is also working on booklets, stories and other simple material which may be used in rural religious education. The literary style is exceedingly simple and based on the thousand characters developed by the Mass Education Movement of China. The readers are to be illustrated by a Chinese artist.

✠ THE AWKA COLLEGE CHAPEL—the Chapel of the Holy Spirit—completed some 18 months ago, is becoming more and more the basis and center of the college life. Every morning for 20 to 30 minutes before college prayers the members of the staff gather in the chapel for the fellowship of silent prayer. The last ten minutes of that period is kept as a time of complete silence throughout the compound, when all students, laborers, carpenters, boys, cooks, etc., remain in complete silence. Some prefer to spend that period in the chapel, others prefer their rooms or dormitories.

One writes:

"I am quite sure that during the rush of modern life, which is felt even in the interior parts of Nigeria, this daily silence is to be encouraged. I am glad that some ex-students are now instituting the silence in their church compounds before or after the usual morning prayers. Such a silence in the college helps us to overcome the difficulty of worship where we have a congregation speaking six different languages; for it is well known that none can really worship except in his own tongue."

One Table for All

In the great house of our heavenly Father there is one table, and there is a place at the table for each one of our Father's children.

Our Father has bountifully provided enough for every one of us. We are to trust him faithfully and pray each day for "daily bread" only. Why are some hungry and others have so much? How can others waste it in sumptuous living? Whatever the reason may be we know clearly from Scripture that it is not our Father's will that any suffer want. Also, we who have are asked to share with our brethren. When the rich man repented it was too late. Lazarus was dead!

Today is our opportunity. While we have it let us be generous! Help the Father feed his family! Share with your brethren!

✠ EVANGELISTIC WORK is not always impossible in China. Dr. Mary Stone of Shanghai reports that at Foochow, which is a hot-bed for Communists, anti-Christian student movement, etc., an evangelistic band worked for 27 days. They held the crowd of 1000 people twice a day for that length of time. Rain or shine, the people flocked to hear them, so that schools could not hold classes. "They certainly turned things upside down there. People confessed their sins and just cried for mercy. After that 132 came to Shanghai to attend our Bible conference. They paid their own way to get there.

"There were 500 delegates from 15 provinces. One came from as far north as Tsi Tsi Har, the Russian border of Manchuria. One came from the extreme south as far as Nanning, Kwangsi. They had over a thousand in Bethel. At the close of the meetings they called for volunteers for service. Over 300 stood up. This year our Band organized 200 volunteer bands for evangelization in China. God is surely visiting China in the midst of awful pestilence and national disaster.

"After our Bible conference was over they held a shorter Bible course for three weeks, and 150 stayed for that. The people are so hungry for the Bible! Please pray for China! It is like a cloud the size of a man's hand on the horizon. Do you not hear that showers are coming?"

✠ "I HAVE BEEN READING from the Book of Esther to the grandchildren at our daily prayers," writes Dr. F. C. Coan, now in this country, "and they are so interested to know we lived there so many years and in the place where Esther lived and is buried.

"Persia! What memories and sacred feelings it arouses! Spoken of in Bible times, why has it endured to this day when so many great empires have disappeared, the Roman, Grecian, Babylonian, Egyptian and others?

"It is most interesting to know that the kings of Persia favored God's Chosen People, that its kings were used as instruments in His hands toward their

EVANGELICAL SCHOOL OF THEOLOGY

return from exile. Ever since Bible times Persia has been an asylum for persecuted people. The Jews, for example, have been tolerated there when forbidden in other lands.

"How we long to see the day come when the government will grant religious freedom, for we know to a certainty that there are thousands who know that Christ is the only hope of the world, and yet do not dare come out openly and confess him. Let us all pray that the present king, a progressive and enlightened man, may do that thing!

"Word comes of new restrictions, that the intermediate schools are to be closed—and the whole question is now being discussed by the missionaries and government. They are refusing to allow our native Christian doctors to practise. I often think all these petty persecutions and devices against God's work are to drive us to depend more upon him and pray more to him for help.

"Will you not join us in special prayer then for Persia and his cause there?"

✠ SOME TIME AGO THE JEWS of New York began putting forth efforts to regain the Marranos to Judaism. The Marrano is in Spanish "accursed," "banned." This epithet was applied to the Jews in Spain who through compulsion became converted to Christianity in consequence of the cruel persecution of 1391.

They numbered more than 100,000. They engaged extensively in commerce, industries and agriculture. They had been wealthy before their acceptance of Spanish Christianity, and on that account they refused to be expelled, choosing rather to stay there and not lose their riches. They intermarried with families of the old nobility. Impoverished counts and marquises readily wedded wealthy Jewesses. Even nobles of royal blood intermarried with those Jewish Christians. Thus they became influential through their wealth and intelligence.

A delegation of Jews was sent from New York a number of years ago to ferret out these Marranos descendants and persuade them to return to Judaism. Quite a large number of them soon confessed their Jewish descent, and became ready to act upon that confession. The first step was to build a synagogue in Oporto, Portugal, where there are numerous Marranos. Recently, however, news has come that they have stopped the building of the synagogue, as they refuse to give up faith in Christ. They like Judaism, they said, but the Lord Jesus is superior in their regard and respect. They have concluded therefore to organize a new sect of Jewish Christians.—"Chosen People."

Korea Is Awake!

The Presbyterian and Methodist churches in Korea are uniting in a common program for an All-Korea Evangelistic Campaign that gives promise of large results and for which they request earnest prayer.

From October 16 last for six weeks each of the 2500 churches uniting in the campaign set aside the Sunday evening or the mid-week prayer service for a study of six lessons on "Personal Evangelism" prepared by the Revival Committee.

November 27th was Decision Day, when it was hoped that every Christian, old and young, would give to church officers the names of at least three non-Christian friends for whose conversion special effort would be made for six weeks or more. At that time, also, each church was to organize personal workers' bands and make other plans for special evangelistic work.

In order to make these plans for individual evangelistic effort effective, each church made the Sunday evening services throughout the winter evangelistic in nature, especially adapted for new believers and those who are beginning to become interested in Christianity.

The Congo boy who worked hard to earn the Luban Bible. *See page 13.*

The Revival Committee prepared a small "Life of Christ" in Scriptural language, and an earnest effort was made to secure funds from the Korean church and the various missions so that a copy of this book could be put in every non-Christian home in the territory just before Christmas. Already 900,000 copies of this "Life of Christ" have been ordered, and they confidently expect that at least one million copies will be issued.

It is hoped that each district will organize volunteer colporter revival bands during January and February which will carry on a "Life of Christ" follow-up campaign by visiting each house and inquiring whether its occupants have read the "Life of Christ," and endeavoring to sell Gospels and Bibles. Night meetings will be held in the churches, and every effort made to win individuals.

In addition to all this they expect that every church in the country will hold a week or more of special meetings some time during the year. Daybreak prayer meetings will also be held in all the churches according to the desire of members.

"In spite of the confused condition of the Far East we have never seen a greater opportunity or more united effort on the part of the Christian force in Korea. Please note the dates given and pray earnestly that God's blessing may attend every step of the program.

"Let's make all Korea Bible-conscious this year!"

A Prayer for Times Like These

MARY K. MILLER

Help me in times like these
To braver be,
Trusting each trying day
For strength from thee!
Help me to keep my faith
When funds are low!
Guide me to wisely plan
The way to go!
Help me to learn to smile
Beneath the load,
And lift some struggling one
Along the road!
Help me to walk by faith,
And not by sight,
Knowing in God's good time
All will come right!

Dr. Alexander Whyte of Edinburgh once told his aristocratic congregation that they had every Christian virtue except a sense of sin.

PARTICIPANTS IN THE PAGEANT "THE CHRIST OF THE AGES"
THE CAST OF 300 WAS AUGMENTED BY A CHORUS OF 200 WHICH SANG CHORAL STROPHES THROUGHOUT THE PERFORMANCE

Music and Pageantry in South America

World's Sunday School Convention, Meeting in Rio de Janeiro Last Summer, Made Musical History in the Southern Hemisphere

The picture presented above introduces our readers to a group of 300 of both sexes who participated in a pageant put on last summer by Prof. H. Augustine Smith of Boston University at the World Sunday School Convention held at Rio de Janeiro, South America.

It was remarkable in many ways: the first great gathering to ignore the color line as Negroes, Indians, Portuguese, English and Americans intermingled without race consciousness; the first to sing immortal oratorio choruses in Portuguese.

* * *

We asked Prof. Smith for a description of this pageant, and in reply he wrote:

"Just bear in mind that this pageant was the first of its kind in all South America, a really big one representing Protestant South America. Nothing has been done in this line, consequently there was the keenest curiosity about the whole adventure.

"Whole family groups came to rehearsal, clogged action, stopped everything, because the swarm was so great. I did not send them away, for they were all eyes and ears. It was necessary to administer discipline, for children overrun South American families. They are fearfully indulged,—parents again and again despair doing anything with them. I did,—I had to to get anywhere.

"Groups practised in every available inch of space: 60 girls in yonder corner, 50 Crusader children in another, 70 young women in song formation elsewhere.

"Out at the box office so much interest, such earnestness in buying tickets, such buzzing about the import of the pageant that the ticket-seller said he was going to look into Protestantism and perhaps embrace the faith. He was deeply moved and sincerely so.

"All my helpers on the stage were surprised beyond measure that we were not a cursing, driving administration. Electric expert, property man, curtain man, janitors, all begged me to come back. They had never worked with any one of such kindly spirit. Caste is prevalent there, and menial jobs are demanded done in a superior, pagan, whip-driving voice. They expected no kindly treatment from superior Smith. They got it."

* * *

Real news on the streets, this pageant! Tickets were offered by scalpers at advanced prices, and sold. The popular weekly magazines had full-page pictures of the various scenes. A Jesuit attack on Prof. Smith through a front-page article helped to keep things going. He was attacked as a Protestant propagandist with his art, music and drama. There was no reply to the attack. It faded out.

"My first job was to go to police headquarters to get a permit to show the pageant. Rio police, in the midst of violent revolutions, wanted to know whether anywhere in the pageant were anti-government drives. Had they known that 20 of my finest young men speakers were 'rebels' the pageant would never have been given. But they never knew. Only the night before these Prophets, Apostles, Torch-bearers roared an answer to my question what I would do if they were summoned.

" 'We won't go, Mr. Smith. We defy the government.' "

* * *

It was a beautiful pageant, a spiritually moving one. Christ was lifted up, and song and spoken word and marching lines and growing light all testified, as did the final hymn, "Crown Him Lord of All—O Christo Vivo."

Mrs. Dan Crawford's letter from the heart of Africa thrills with the same old zeal and assurance of victory as she tells of further trophies of the Word of God in the native tongue

Bright Gems for His Crown

Trophies of the Luanza Mission in Congo Belge

DO PLEASE tell the readers of the Record how much I thank them for their loving practical interest, which I knows means such real self-denial these days of financial strain and loss!

I am using this sum to purchase Luba-Sanga Scriptures for our little bush Bible schools, for so great is the influence of the read Bible on these tribes. Just as the Ethiopian treasurer in the 8th chapter of Acts read aloud, so do our natives in their villages, and often and often I have come across a reader surrounded by admiring and listening villagers, while the relatives stand proudly aside, beaming with delight at the display of their son's or daughter's wisdom. 'Tis in this way that the seed falls into many hearts. Later with surprised joy we find in the distant hamlets humble believers in Christ Jesus who tell us that the "Words" entered them and changed their ignorance into the sure knowledge of the love of God.

* * *

There was a young native who first heard the "Words" this way. Then he learned to read in one of our little Bible schools. Soon he became possessed with a great desire to own a Luban Bible all his own. But he was poor, far too poor to produce 25 francs to buy one. His only clothing consisted of a few rags draped around his loins as in the photo herewith. But a Bible he must have. Though he had not yet given his heart to God he told him how he longed for one.

Soon he hit on a plan to raise the money. He went to one of the women of his village and said he would work for her in her field if she would give him a basket of meal for his toil. She agreed, and he eventually got the flour. Putting the basket on his head he walked a three-day's journey in one and a half days, and brought it into Luanza. He begged us to buy it from him as first instalment for the purchase price of the longed-for Bible. The value of the meal was only 4 francs. It was pathetic to see him wrapping up so carefully the coins in a corner of one of his rags.

Away he returned to his village again, and there worked for another woman, who also paid him in meal. This he also brought to us, and got another 4 francs. And thus and thus, after much labor and several journeys the Bible became his.

The moment the precious book was in his hands he started to read it with a delight and hunger that stirred all deeply.

Now comes the joyful news of his out-and-out conversion, and his having entered our Bible school work in his own district.

How we praise and thank our God for all those who have anything to do with the giving of the Scriptures to these Central African tribes!

There was a dear leper boy whose home-call I heard of lately.

When quite a little boy he heard another reading from "the Book of God." This fired him also with a desire to learn to read, and he entered one of our far distant Bible schools, where early he gave his heart to the Lord. When about 15 the dread disease manifested itself, and he slowly became a cripple. During his long lingering illness it was said of him that whenever he was visited he would be found reading his prized Luban Bible, his diseased face illumed with holy joy; and his visitors, saved or unsaved, always took away with them some sweet or soul-stirring meditation of his.

Toward the end, though in much suffering and quite helpless, he rejoiced with a great joy that God was still enabling him to help others by feeding them with what he himself had feasted upon from the Scriptures. When dying his hand lay upon his Bible,—he wouldn't be separated from it,—and with his failing voice he thanked God again and again for his gift to him of his Word that had made his "suffering life so happy down here."

What would the callous globe-trotter have seen and reported? Just this: a miserable mud hut, not fit for a dog, with an evil-smelling, repulsive-looking leper boy inside! But those in the know would exultantly exclaim:

"A radiant jewel of the Lord's own polishing, flashing beams of celestial light within that little African home!"

"Like the stars of the morning
His bright crown adorning,
They shall shine in their beauty,
Bright gems for his crown!"

* * *

Do you remember my telling you about that place where the lightning broke the image of the Virgin, and how the local natives upon seeing the nuns wailing over their broken statue of Mary began questioning among themselves the right or wrong of idol-worship, with the result that right there many were turning to the living God?

All praise to our wonder-working God! Two weeks ago came the joyful news that 23 of them were baptized there in the beautiful blue lake by the native pastor I mentioned to you; and while still at the water's edge four men confessed their faith in the one and only mediator between God and man, and begged to be baptized also, in accordance with the divine command.

Returning from the water, 80 native men and women rejoicingly sat down together at the Lord's Table to remember his dying love for them.

The Bible school was packed to overflowing with eagerly interested onlookers, many of whom, I am told, are known to be longing for salvation. So then we can happily leave them, for the lover of souls is ever nigh!

Today the joy bells of our hearts are all a-ringing and a-praising, for a courier has brought the glad news of the conversion of two distant chiefs and seven others, and this in a district where the Roman Catholic priests are claiming all for the Virgin, and forbidding the natives to listen to the gospel message or to possess a copy of the Luban Bible; and where, too, our faithful native evangelists and Bible school teachers are being persecuted, some even suffering bodily harm. Thus again our God shows us that the battle is his. Ours it is to cling on tenaciously for the truth. The Word will win its own way.

We hear also that the bigger chief of the two has put away his many wives, keeping his first one only (though no one told him to do so), and is daily listening to instruction from God's Book. Thus—praise his name!—the Saviour has not only entered his heart, but his chieftan home, making him willing to give up thus much of his local dignity and prosperity: for plurality of wives means workers galore in his fields and abundance of food, not to speak of the wealth of many children.

So, with our God thus unbaring his glorious arm to save eternally these deluded natives, should we, his servants, let unbelieving fears arise concerning the future, due to this powerful menace? Away with all fears! David the shepherd boy was most bold when the giant cursed him and drew nigh to slay him!

> Why should I charge my soul with care? . . .
> Since all is Christ's, and Christ is mine,
> Why should I have a care?

Yours with you all in the victorious fight of faith,

(Signed)

Grace Crawford.

His Presence Shall Go with Us!

REV. EDWARD P. DREW, GORDON COLLEGE,
BOSTON, MASSACHUSETTS

STANDING at the threshold of the New Year, who does not ask this question, What has the New Year in store? The way just ahead is veiled in mystery. We say with Whittier:

> *I know not what the future hath*
> *Of marvel or surprise.*

And yet the gentle poet suffered no disquieting misgivings:

> *Assured alone that life and death*
> *His mercy underlies.*

So Israel's great captain, leading his people out from their Egyptian captivity and into the freedom of the Promised Land, declared to Jehovah, "IF THY PRESENCE GO NOT WITH ME, CARRY US NOT UP HENCE!" And Jehovah said, "MY PRESENCE SHALL GO WITH THEE, AND I WILL GIVE THEE REST!" The "rest" that God gives is the rest of assurance, confidence in the never-failing presence.

Such confidence we require and such we may have as we venture forth into the "marvel or surprise" of the New Year.

The presence has for us the certain guidance upon which many of us have already learned to depend.

In Bunyan's story, when Christian came to Evangelist for direction, Evangelist said:

"Do you see that wicket gate?"

Christian, not being able to discern it, said with frank confession:

"No, I do not see it!"

Evangelist therefore tried again. "If you do not see the wicket gate, do you see a shining light?"

And Christian said: "I think I do!"

He was not entirely sure, but he thought that he saw in the blackness ahead the dim luster of a light.

"Well," said Evangelist, "you make for that!"

Christian could not clearly see the way ahead. For him the light did not brightly shine, but he saw that there was a light there in the distance, and for him it served as a guide. As he journeyed on he found it led him aright until he could see the wicket gate itself.

Years ago, before the time of automobiles and good roads, a traveler in Michigan was being driven over a forest road to meet an appointment. The night was pitch dark. One could see nothing ahead. Yet all the while the driver urged his horse along at a swinging pace, as if in broad day.

"How do you manage it?" he asked the driver. "I can't see the road at all."

"Easily," said he. "I drive by the path in the sky."

Looking up, the traveler saw the path outlined by the tree-tops. As against the light overhead they showed where the road had been cut below.

There is the presence whose light is available for our guidance. For us that light may shine but dimly, yet its shining is sure and steadfast. We can learn, if we try, to drive by the path in the sky, and following that guidance we shall make the glad discovery, ere long, that all through the New Year his presence shall go with us!—*Selected.*

EVANGELICAL SCHOOL OF THEOLOGY

An address delivered at the installation of the speaker's son, Rev. Elliott Speer, as headmaster of Mount Hermon School

The Right Relation of Present and Past

ROBERT E. SPEER, D.D., NEW YORK

Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. I Corinthians 3. 11-13.

Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Philippians 3. 13, 14.

Not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Colossians 2. 19.

Prove all things; hold fast that which is good! I Thessalonians 5. 21.

THESE and a hundred more passages in Scripture deal with the fundamental question of the right relation of the present and the past. That was a living issue to the early Christians. A gigantic force had destroyed the continuity of their life and left them free from old relationships and alliances which had seemed to them and their nation perpetual. So great had been the change that they could speak of it as absolute. "Old things are passed away: behold, all things are become new!" And yet something within them told them that there could be no such complete rupture as this between the past and the present. They solved the problem by conceiving the past as a foundation gradually sinking out of sight, on which the present was to build the walls that could not be without the foundations which uphold them.

When the Bible came to be put together it proved to be a symbol of this solution of the issue of the present and past. The early church did not reject the ancient literature of their race. They kept it still and called it the Old Testament, and to it they added all the new light that had come to them, which they characterized as the New Testament; and they conceived that that was unfolded in the New which had been enfolded in the Old. Or to use a quaint old expression:

> "That was within the New revealed
> Which had been in the Old concealed."

They saw also that any attempt to solve the problem of the relationship of the present to the past carried with it the inevitable necessity of solving the problem of the future to the present. Whatever principle they might adopt with regard to their attitude toward what had gone before they must be willing to have applied to them and their ways by those who would come after.

In the Epistle to the Hebrews we have earnest and thoughtful men who were trying to solve once and for all this problem of right relationship of the past, present and future. They settled on the principle which was inevitable, that in God's will something better would always come to take the place of what had gone before. In the Christian gospel was something that must supplant all that preceded it, because in itself it was true and better than all that had gone before. And they fortified themselves against the peril of this acceptance of the principle of change by the great discernment and affirmation that in the midst of it all one thing was unchanged. They could walk across the world absolutely fearless of everything that might happen so long as they remembered that in the midst of all that trembled, changed and passed one thing endured unaltered forever: Jesus Christ the same yesterday, today, and forever!

This old problem with which the Christian church found itself confronted is, as you and I know, our problem now. It is the problem of every young man and woman of our generation. What shall be the right attitude for them to take to what has gone before? And it is our problem as we stand here this day between two great chapters in the life of this institution. What is the right relationship of what is, and is to be, to all that has gone before?

There are three different attitudes with which we are familiar.

THREE ATTITUDES

One is the attitude of those who want to reject absolutely the past and cut completely away from all its encumbrance.

I met this summer one of the most interesting men in our country. I had heard and read of him, and was interested at last to meet him. He was a man of generous mind, a man who had few labor troubles in the group for which he was responsible, because the men trusted him. Soon the conversation turned to one of the most popular preachers in America. My acquaintance began praising him and expressed his whole-hearted appreciation of him:

"He has cut out all the old lumber of traditional religion. What he is saying is something absolutely fresh and new and unencumbered by the burden of the past."

There is a sense, of course, in which religion is a great revolutionary and creative energy in life, but there is another sense in which it was meant to be the great conservative power, preserving across the transitory changes of the passing generations the enduring and unaltering values, making a safe home for all the wealth of the human spirit, never to be left behind.

I wondered what a man would say with regard to the application of my friend's principle to a great railroad, for example. Would he say, "These rights of way of ours, all this rolling stock, our accumulated property, our bonds and stocks, let us get rid of them"? What would be left of the railroad if he got rid of all the past and what the past had done and made?

There is no possibility, thank God, in the world in which you and I live of destroying the past. You and I only live by virtue of the past. We came out of the past. Men and women went before us ready to make sacrifices to pre-

pare the world for the generations coming after them. We all carry with us what has come down to us in the inheritance of the past in blood, capacity, disposition, sometimes no doubt an unwelcome cargo, but for the most part the endowment of life with all its wealth and worth. It would be senseless to cut loose from the past if we could, and we could not if we would.

There are those who take the opposite attitude: that we should not cut loose from the past but try to reproduce it, bind ourselves hand and foot to the past and live again what has already been lived in generations gone by.

Nature herself smiles at such futility. As we sang a moment ago:

"Time, like an ever rolling stream,
Bears all its sons away."

All that remains steadfast is something invisible. At least the earthly changes in a few years, and all there was of us is gone except something intangible that remains. We call it personality in ourselves. But nature ridicules the idea that any one can simply hold fast to the past, keep it forever. The Connecticut River has been here through all the years, and it is never twice the same. You and I five minutes from now will be different men from what we are now. There is no possibility of holding fast to the past.

You have been reading during the last months stories of Mr. Gandhi. His contention is that the religions of India should be allowed to remain undisturbed; no man in India ought to be asked to change his religion. But India has changed its religion. It is changing fast today. Mr. Gandhi's whole attempt is to change the past, to get rid of India's past, the past of the last 200 years, to begin a new history for India.

Not only is his idea historically invalid, it is ethically unsound. Nobody ought to hold to the past simply because it is the past. Nobody ought to reverence it simply because it is the past. The past has no title to our loyalty simply as the past. You and I no more today can abide within the past than we can separate the stream that ran, runs, and is to run. That is one stream.

Thirdly, there is the attitude which the Christian church found, the only Christian and rational attitude.

I felt it all symbolized a few weeks ago as I went to the opening chapel service of the year at Hotchkiss School. I sat in the beautiful chapel of the school, which was not erected that morning for that chapel service and then to be torn down, but which was a permanent inheritance. There was about us the magnificent equipment of the school, the athletic field, and all the landscape gardening that required years and years to perfect. As we came out of the chapel there was a beautiful, big, clear glass window through which we looked into the sunken garden, and beyond that to the lake and hills. The lake was sunk by nature herself ten thousands of years ago. It was no product of that Sunday morning. And amidst that achievement of the past Mr. Van Santford was speaking of the significance of the hour. Here was all the treasure of the past, all the tradition and experience of the years gone by provided for those boys to build on, and they were to create more, to serve their generation, resting securely on all that treasure, equipment and endowment from the past.

What is it that makes any new situation into which we come worthwhile to us? It is nothing that is ephemeral in that situation. It is its organic relationship to what went before and what is to follow after.

I was sitting one moonlight night years ago in the open courtyard of the medical school at Miraj, India. There gathered there that evening all the students of the school. One rose to give us an address of welcome.

"You see," said he, "men here from all over the great land of India. We speak nine different languages, and come from many different races. You ask what brought us here? I tell you it was Jesus Christ and Dr. Wanless."

What brought them there was not something that day created. It was something out of the past which drew them and made them feel that they might live better lives in their time and make a better world possible afterward.

This is nature's principle. The new leaves grow on the old tree, and the new tree grows out of the old soil. And nature is busy every instant in you and me now, building new cells, doing it so imperceptibly that the finest microscope cannot detect the mystery, never allowing the old to rest, always building the new into that. This is the law of all life.

There was held last July at Angora an interesting gathering under the auspices of the present ruler of Turkey, Mustapha Kemal. The historians of the Republic of Turkey have been engaged for some years in rewriting the history of Turkey. They had at last produced a four-volume history in a new perspective, throwing the Ottoman period into the background and making it only a subordinate memory in the Turkish contribution to the life of mankind. The whole purpose of their endeavor was to furnish Turkey with the kind of past out of which a greater future might be won. One of the newspapers in Constantinople described this as the president's purpose:

"The realism and positivism of the ghazi forces him to link the past with the present and to challenge the nation to make the future equally glorious. The ghazi observes history from the standpoint of the present, and according to the present draws meaning from it. The consciousness of a great history gives life to the conviction that great things are possible in the future because they have marked the past."

This which is the principle of nations and nature is the principle of individual life and institutional life. You and I draw from what lies behind us our richest inspiration. Thank God we can look back to fathers and mothers, and their fathers and mothers, whose presence is with us in every moment of temptation, as we face every task and duty, and if the tempter whispers subtly these voices whisper more clearly still. If the duty is hard their voices speak to us, and we take courage and fresh endurance and the will never to surrender because we feel behind us the surge, the momentum, the vitality of the past. We remember from whence we sprang, and feel again in our veins the pulse of their blood, and once more our feet steady themselves on the rock of the integrity of those who have gone.

Here this morning we remind ourselves of this bond, indissoluble between the present and the past. The memory comes to me affectionately on every return to Northfield of D. L. Moody and his close friend Henry Clay Trumbull of Hartford. They were a world apart in temperamental dissimilarity, but absolutely one in the unity of this Christian friendship.

Mr. Moody had asked Chaplain Trumbull to speak at a student conference on the Fourth of July, and he chose for his text a verse of which I reminded you on Founder's Day a few years ago. It was from Hebrews. The writer made note of the great heroes and heroines of Israel, he

(Please turn to page 22)

Dr. Mackenzie's addresses to ministers at the Northfield General Conference were sufficiently popularly phrased so that laymen can grasp his teaching. Try it!

Distinctive Elements in Our Christian Faith

2. Our Knowledge of God

Rev. Professor Donald Mackenzie, D.D., Pittsburgh, Pa.

YESTERDAY I tried to point out the importance of not making irrelevant claims for Christianity. There are really some things that Christianity does not try to solve because God has made provision for their solution otherwise.

Christianity is a religion of redemption, and presupposes creation. It presupposes natural religion, and indeed goes on the assumption that its first task is to call out natural religion into clarity.

Christianity is also a religion of regeneration as far as the individual soul is concerned. Here again it presupposes the soul. The new creature is based on the old.

At the time of the Reformation there was a great scholar who maintained that at conversion a man got a brand new soul. But if that were true it would be easier for God to start an absolutely new race, which he did not do. For to do that would (reverently speaking), be a confession that the work of God had utterly failed: and notwithstanding sin it has not failed. So the church rightly condemned that view of Flacius. We do not get a brand new soul at conversion. Our old soul is regenerated. And so if a man has a big brain and big capacities by nature he will have the same when converted, and if he has a small brain before conversion he will, as far as I can see, have a small brain after conversion. We often forget that, and yet it is obvious; but the obvious thing is most important, though we often stumble at it.

I say all this in order to give ourselves the right approach to our subject, which is The Distinctive Elements in the Christian Faith.

The first element, as we saw yesterday, was the Christian view of God. It is that which tests any religion. By that it stands or falls.

Hegel said it is more important for a nation to have a right conception of God than to have its treasury full of gold. Is that true? It is a truth we do not easily believe in practice, yet I hold it is true.

Now in the Christian message God is sovereign and supreme, alone on the throne. Christianity believes in the monarchy of God. And that rules all belief in evil spirits, devils, subordinate deities, out of existence as rivals of God. The belief was, as Harnack puts it, in God the father and creator. This is one of the things we ought to keep before us.

Young people are introduced to all types of philosophies, speculations concerning the nature of ultimate reality, as the philosophers call it, and what is the result in many cases? We have no clear answer as to God, and we need it.

I said there were two things to be guarded against in the proclamation of this doctrine.

First, while God is sovereign and unique, and while therefore there is an infinite distance between him and the highest of his creatures, and while therefore the right attitude is one of abasement before the majesty of God, while we must keep that clear, yet God is not the author of evil. That is the first and important thing, and that alone will keep our feet out of the mire of pantheism. Pantheism mingles God and the creation, and so can never get a proper estimate of sin.

What is wrong with India today is not that the British government is ill-treating Gandhi: what is wrong with India is bad and false theology. That is wrong with America too. Christianity is sure that God is not the author of evil, and it is sure of God's sovereignty.

The Knowledge of A Traveler

The peculiar thing about Christianity is its blend of knowledge and ignorance. Theologians often thought they knew God and could draw a map of the divine nature as distinctly as you can draw a map of Massachusetts. I have tried it myself. We have to get away from that in one sense, and in a real sense, and to remember that when we are speaking of the Eternal we know nothing about him save what he has revealed to us.

John Hulse in making his will had a clause to this effect, that the lecturers who were to speak on the foundation he endowed were to lecture on the attributes of God,—and this is the extraordinary thing,—and "when these are exhausted" they can go on to other subjects. When they are exhausted! One reason why the Barthian movement in Germany is one of the most vital and moving things in our time is that it has brought us again before the majesty of God, and we bow our heads in the dust and recognize the mystery of the eternal nature, the unfathomable greatness of God. And that is where we and the scientists stand side by side. The scientist has often been puzzled by the flippant way in which we have spoken about God, as if he were our next-door neighbor. Therefore there has come back into theology a conception which was dear to the heart of Martin Luther and John Calvin, the great conception of the unknown, hidden God whose footsteps are on the great waters and of whom we know nothing until he speaks to us. So Barth says our knowledge is not a knowledge of comprehension, but the knowledge of a traveler. We know as we go on from step to step, and we have to live by faith. What you do know is that God knows you,—that is the important thing,—and that you go on with him, he speaks to you, he guides you on. It is the knowledge of the traveler.

If I were giving you a text there is Deuteronomy 3, where Moses is dying. He requests God that he may see the Land of Promise, but God refuses. God

does not always answer our prayers as we expect: he would not be God if he did. If your child gets everything he asks for he is master, not you. This is how Moses speaks to God:

"O Lord God, thou has begun to shew thy servant thy greatness, and thy mighty hand. . . ." (Deuteronomy 3.24).

"Thou has begun. . . ." In theology we ought to remember the important thing is that God has communicated with us.

A word is a more marvelous thing than a thought. A thought can be in the recesses of your mind, uncommunicated, but a word establishes communication between persons; and whenever God speaks to the soul there is a communication established in which all the infinite possibilities of the mysterious future are hidden. The important thing is for us to get that communication established. God does that through his Word.

Somebody said here yesterday that he doubted whether anybody could speak effectively save out of his experience. That in a sense is true, but like every other truth it has something which seems to contradict it, and which is yet true.

There was a minister once in Scotland who did not know anything about vital Christianity, but there was a revival movement in the country at the time, and he thought he would be in fashion. He got a well known book of published sermons, and he began preaching them. You know what happened. He got the surprise of his life. The revival began, and he did not know what to do. At length he felt he must do something, and the only thing he could do was to be revived himself. God can use whom he will, when he will, as he will. What we need is to get God to give us an experience of himself, to speak to us.

Command the Respect of Intelligence

It is quite possible to know something without being omniscient. That story which St. John tells in the Fourth Gospel of the man who was born blind and what he said is instructive. You remember how they tested this man. The Pharisees and his parents did not stand behind him at all. But he stood on one thing. He said:

"One thing I know: whereas I was blind, now I see! I do not know everything, I do not know much about the person of Jesus, but I know this, that he opened my eyes. On that I stand!"

In our proclamation of the truth what we need almost more than anything today is to proclaim Christianity in a way that will command the respect of intelligence. If we cannot do that, decay has set in at the top. The head is above the heart. I know a great many people do not believe that, but physiologically and organically it is true, and theologically it has been so in the past. We must recapture the intelligence of the age for Christ. Thus only can faith be born.

What is faith, what is the first element of faith? You cannot believe what you have not grasped in some way. To ask a man to believe a blank is absurd, and therefore I still believe that the old definition and analysis of faith is correct. The first element in it is a knowledge of God. You must tell people who this God is whom you want them to believe in.

It was an English schoolboy who defined faith in this way: Faith is the faculty by which we are enabled to believe that which we know to be untrue. That is not our view of faith! And when the reformers opposed Roman Catholicism it was on that ground that they joined issue.

The Roman Catholic church said: "Believe implicitly anything just because I say it! Open wide your mouth and let me drop something in!"

The reformer said: "I will not open my mouth until I know what kind of thing you are going to put in." And they said the first thing in faith is a knowledge of God.

Gentlemen, there are a great many people who think theology is an obsolete profession, and that it should be buried out of sight like Sarah when she was dead. They are of the opinion that theology has died, and the funeral rites have been celebrated with great rejoicing, like an Irish wake. But the curious thing is that whenever the intellect of man searches it demands theology. Theology implies an active mind, and no theology means a dead mind. And theology is the knowledge of God. The reformers said you may know a great deal notionally about God, and that may not affect the mind at all. True, but knowledge is necessary, and it was a great day for Luther when he discovered that repentance means a change of mind.

Beside the knowledge there must be assent to the truth. There must be more,—there must be obedience to the truth as well, and that is the crowning consummation of faith in theology.

There are, then, three elements, but notice, knowledge is first! A great many people think that the more knowledge you have the less faith you have, and the more faith the less knowledge. That is a curious travesty.

Definite Knowledge of God

And now notice that in speaking of God, while we acknowledge his mystery and power, and approach in reverent awe and fear the majesty and throne of God, yet there are certain things which we not only can, but which we ought to proclaim as being true.

Robertson Smith in Scotland used to say to his students: The difference between Hinduism, Christianity, and Judaism is that Judaism and Christianity can express their knowledge of God in definite terms. They have a creed.

It is what you can put down in black and white that you can communicate. A great many people are mystics. William James said that one of the essential qualities of mysticism was that it was incommunicable. A thing that is incommunicable is a fruitless thing; and if our knowledge of God is incommunicable, the best we can do is retire into the Syrian desert and contemplate it in blank silence. The living thing, the matchless element, the progressive movement in Christianity, is what you can put down in definite terms. There is that which you cannot put down, but this is the progressive point of the search, and the object of the search is the infinite God. Therefore theology is just like preaching. What a lot of glorious sermons are incommunicable: they are in your head in the study! What marvelous sermons men have preached upon their backs in their studies: but they are of no use to anybody, unless to these men themselves!

It is the word you can communicate by which alone you can establish contact with your fellow men, and you cannot influence a human being if there is an unbridgeable chasm between you and him. The first point is to touch him. If you are to touch his mind it must be through the mediation of a word, and therefore I rejoice that theology today is placing emphasis on what they call the theology of the Word, the Word of God.

If God has not spoken we are ignorant. Where God has not spoken nothing is known. And when he speaks and establishes communication with the soul everything is possible. Get into contact with him! And therefore it

(Please turn to page 33)

Is God accessible? Is fellowship with God possible? Yes, asserts the author of the Epistle to the Hebrews, in Jesus Christ

An Expository Study of the Epistle to the Hebrews

2. Is God Accessible?

Rev. Alexander C. Purdy, D.D., Hartford Theological Seminary

Hebrews 3. 7 to 4. 13.

FROM this study we may gain some help in the way or method of work. Yesterday morning we discussed together some of the problems connected with the Epistle to the Hebrews, something about the history of that epistle, something about the readers, and an attempt to characterize the author without naming him, which we did not profess to be able to do: a man who was a Christian, a man who used his head, a scholar in earnest, a man warm and moving in his affections, and with tact and skill.

This morning I want to think with you on this theme which this author raises, "Is God Accessible?" The characteristic approach to religion of the author of Hebrews lies along the line that question indicates.

Three Constant Questions

There are at least three great questions which are constant in religion.

First is the question: "Is there a God?" The existence of God.

The answer to that question is indispensable, but insufficient. The existence of God is assumed in the Bible and by Jesus, but there are those today who feel that for them that question is the great question, and that the Bible, because it does not directly deal with the problem of the existence of God, is rendered obsolete as far as they are concerned. The problem of the existence of God is fundamental to religion, and yet it is not enough even if we could answer that question certainly for every one: it would not meet fully the needs of the religious life.

Some of the scientists of today are moving in the direction of an affirmative answer to that question, and yet round about the few who would suggest the answer to the existence of God is an adequate and sufficient answer for religion. The sentence of Sir James Jeans, "The universe begins to look more like a great thought than like a great machine," is widely quoted today. Inspiring and heartening as such a declaration from a man of science is, it does not go far. Man needs no special revelation to assure him that there is a power in himself, in the universe, whether that power be named God the Father, or as Einstein calls it "The curvature of the cosmos," or as Mather of Harvard calls it "The administration of the universe", a phrase which he says conceals a lot of ignorance and reveals little knowledge. The conviction of the existence of such a power, or even the bare rationality of that belief, is, as I suggested, indispensable to religion, but it is not sufficient.

That leads at once to the second question, which is a constant question in religion: "What is God like?" The character of God.

Even in an age which is sometimes called a period of doubt we may assume in the large the acceptance of the existence of God, using that word in the widest possible meaning. But the second question, "What is God like?" is a much more vital question for religion to raise. Is the "administration of the universe," to use Mather's phrase freely, purposeful? We crave companionship, comradeship, and always in our deeper moments we crave companionship on the cosmic scale. Is there any response to that craving? Is that just a trick of nature to keep human life going?

And here the man of science, as far as I am aware, has no sure answer to give, but here the Christian can answer. Some of you know William Temple's famous essay on the divinity of Christ, in which he makes the oft quoted remark that the incarnation is primarily a doctrine about God. Certainly it seems to me this was the strength of the early Christians, they had something definite to say about God, a message about God,—he is like Christ, he has spoken in Christ.

The third question which follows upon that second is: "May we know God, and how may we know him?"

This is almost, if not quite as important for religion as that second query, "What is God like?" God, to many people who do not deny his existence or that he is like Christ, is nevertheless almost as remote as the moon. The fact of God makes too great an angle of reference with their lives. Facing this immediate situation the angle of the reference of this situation to a God is too great an angle. They have not seen, as Whitehead puts it, that "the will of God is the divine possibility in every actuality." They have not seen, or understood, or come into the experience of a God who comes into human life and human history in that sort of fashion.

Now it is that third question that the author of the Epistle to the Hebrews faces. The summum bonum of the epistle is access to God. 4. 16: "Let us draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need!" And he speaks of "a better hope, through which we draw near to God," 7. 19. 10. 19: "Having, therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh . . . let us draw near with a true heart!" This drawing near on the part of the worshiper is drawing near through God himself. Here the Epistle to the Hebrews is true to the constant thought through the Old Testament, that God is the author of salva-

tion for this writer, as for Paul and for the other New Testament writers.

What His Readers Faced

What is the situation that these readers face? We have to reconsider it from the letter itself. It is entirely possible that his readers missed in Christianity that warmth of religious feeling which the sacrificial system of Judaism afforded. They were probably persons who did not deny God or Christ, but who missed the priestly system. Jesus helped them to draw near to God. Brought up as they had been in the richness and the attractiveness of that ceremonial system, Christianity may well have seemed to them rather bare, rather severe in its attitude.

I think myself they were not tempted to go back to Judaism as such, but probably they were tempted by the speculative form of Judaism. It seems to me rather clear that these persons thought they had found in the speculative form of Judaism a higher form of Christianity: and those are the most difficult people in the world to deal with,—persons who actually have missed the central fact of the Christian message, but have convinced themselves they have gone on beyond to a more complete knowledge of what Christianity is.

That is the problem. I think this author is dealing with people who felt that the Christians were rather crude and naïve, who believed that we do not see into the depth of Christianity and its speculative value; and perhaps it was to such a group that this writer directs his message.

Imagine a devout Roman Catholic's feeling about Protestant Christianity, and perhaps you can understand something of their feeling! Here were the Jewish Christians with their rich, dignified system of worship behind them: the Temple with its system of concentric circles centering in the Holy of Holies; the priest and the high priest, who was one of their own kind and who once a year made his way into that Holy of Holies on their behalf, and through him they felt they drew near to God. Without the priest or something that corresponded to that idea they were lost and helpless in finding their way to God. Was he really accessible?

The argument of the epistle is as follows: God is accessible. He has always been. He has yearned for men, yearned to draw them into fellowship with himself. What the whole priestly system has tried to do imperfectly and inadequately has been done and is now being done for us by Christ. Through Christ we draw near to God. He is our priest, our high priest after the order of Melchizedek. If we are loyal to him he will meet us in this deep need of our heart.

That in general is the way in which he is trying to meet the situation, as I see it.

Everybody knows how the Epistle to the Hebrews begins with that sonorous introductory verse:

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. . . ."

The author goes on in the first two chapters to state the theme of the epistle, which is the finality of Christianity. And in orderly fashion he sets forth his exposition of that theme.

The Superiority of the Son

He begins by setting forth the superiority of the Son to angels in that first chapter and through 2. 18. Why he does that we may not be sure we know. Was there a danger of angel-worship in that early community? It is entirely possible. The speculative form of Christianity may well have taken that form, but he proves by Scriptural citations that the Son was superior to the angels. And he follows that in the beginning of the second chapter with a brief exhortation with which we are familiar:

"Therefore we ought to give the more earnest heed to the things which we have heard, . . . for if the word spoken. . . ."

I love the characteristic method of following every piece of his argument with a warm, personal, moving bit of exhortation!

One of the things his readers were troubled by was Christ's humiliating suffering and death. If he was superior to the angels, why suffer and die? The author begins to develop that in the second chapter. Christ must needs undergo that experience that he might bring God and men together, that he might open for men where they are a new and living way to God himself.

The second preliminary argument falls in 3. 1-6, where he makes a daring step and contrasts the Son with Moses, the great figure central in the religion of Judaism. And he definitely sets the Son over against Moses in superiority.

Moses was a servant in God's house, he says: Christ was the son over the house who could himself interpret God's commands. They were alike in faithfulness, but different in office. Then in accordance with his regular habit, from 3. 7 on he again passes to a moving exhortation on this argument of the superiority of the Son over Moses. The conclusion of that argument comes in the great verse 4. 9:

"There remaineth therefore a rest to the people of God!"

I suppose that text is commonly used for sermons on heaven. I remember a powerful sermon I heard years ago by Dr. Charles E. Jefferson on that text. He spoke of the fact that the use of the word "Rest" would appeal to the Hebrews in view of the restless history of that people, their wandering in the wilderness, the strifes and unrest of all their history; and he went on to develop in unforgettable ways his conception of heaven as what the rest meant. Heaven was where we worked not with imperfect but with perfect tools, where our totally depraved memories were reconstructed, and we were able to work without tiring.

If we think of the author of the epistle meaning by heaven and by the word rest a kind of everlasting indolence we have missed his point entirely. Some of you remember the Negro spiritual which goes, "I wish I wuz in heaven settin' down." One is able to enter into the slave psychology of men who could sing that spiritual with understanding and meaning. I suppose all of us have had times when we wished we could sing that, but that is not the content of the word rest as the author uses it. I am sure he is not speaking of the rest of indolence, but of the rest of attainment; and although it is future it is not simply future, but a foretaste of that rest of present possibility.

The Rest That Remaineth

Compare what the Promised Land meant to the wandering Hebrews, and you get a notion of the content that he is giving that word! It meant for them a chance for undisturbed and unhindered realization of their life with God. Rest meant not only physical relief, but it meant realization of life at its finest and deepest. A chance for that undisturbed and unlimited realization of life's deepest and permanent meaning, that is a hunger that lies deep in the hearts of all men. Here the Epistle to the Hebrews is on the way toward the Fourth Gospel and its idea of eternal life. It is not primarily a chronological idea, but primarily

a great spiritual idea,—the quality of life, and not just its duration or its place in a time schedule. He was talking about—if I may be allowed to paraphrase the word,—fellowship with God: that divine venture of faith by which you and I dare to affirm that we, fugacious, insignificant mortals, may have fellowship with the eternal God,—one of the most daring ventures that faith can possibly make!

Access to God is the supreme good for this author, and he is convinced that this great good for which our hearts all yearn has been made possible through Jesus. I wonder how many of us believe that in any real way. We live in a frightened world today, a restless world. In the back of every man's mind there are fears lest he lives in a fool's Paradise, and I wonder how real is the conviction which we as followers of Jesus Christ have, and the church which bears his name, that a rest which is the attainment of the deepest possibilities of human life is actually opened up for us and assured for us through Jesus Christ. If out into a world of chaos like this any group of men and women, however small, can move with that conviction at the depth of their hearts and motivating their lives, the world would take note of that steadiness, that poise, that serenity, that power of life.

It is no mere speculation about heaven, but it is the central concern of humanity he is talking about. If we stay close to Jesus we will know and find God, and finding and knowing him we will realize life.

I assume his readers show signs of doubting that. They doubt if Christianity can satisfy that craving after God. Does God draw men unto himself so that in any real way they enter into the meaning of his life? As I have said, that is one of the most daring ideas of which the mind of man is capable. And this is what he is trying to answer.

Fellowship with God

Let us look at the form of argument by which he sets forth the possibility of fellowship with God!

Here we must step back into the mental processes of the first century, for he speaks in another language than our own. He wants to prove that the promise of fellowship is still open, still holds good. Old Testament scholar that he is, his mind reviews the passages where this word rest occurs.

I am going to read this section, but it is only by patience that we are able to bring up into the currents of our life today a form of thought like this. I am reading from Moffatt's translation, which in some places you will not like as well as the Authorized,—I do not myself,—but in one or two places it seems to make the thought clearer.

In the first six verses of the 3rd chapter he has been speaking of the superiority of the Son to Moses, and then he breaks out with this exhortation which follows:

3. 7, "Therefore, as the Holy Spirit says (he quotes from the 95th Psalm), Today when you hear his voice harden not your heart as . . . on the day of temptation in the desert, where your fathers put me to the proof . . . shall never enter my rest. Brothers, take care . . . for they could not enter! Let us be afraid anyone would disclose himself as having missed him. . . ."

He says that God rested from all his works on the 7th day, 4. 4. 4. 7, "Today if ye will hear his voice, harden not your hearts!" Didn't Joshua lead the children of Israel in, 4. 8? That objection is met in the verse that follows, "There is a sabbath rest. . . ."

Do you see the movement of thought there? It is far from our modern way of thinking. I am ready to confess that if some young person said, "Is it possible to know God, and how?" I would not take Genesis 2 and the 95th Psalm and so piece them together to prove it is possible to know God. He said it was rest because in Genesis it reads, "God rested from all his works." But the children of Israel, even after God promised them the land, did not get into rest. They got into the Promised Land, but it did not prove to be that land of complete fellowship with God and the realization of their lives to which they had looked forward. Consequently there is a "Today" still sounding in our ears, and if we hear his voice we may enter into that rest. It is still open, and the thing that shuts us out is not the non-existence of rest, but it is the existence of unbelief.

I submit to you, quite in the manner of Alexandrian scholarship as using these texts, that piecing them together in that type of exegesis would hardly commend itself to us today. And yet I wonder if there is nothing more than just that. Isn't there something beneath this that seems somewhat alien to our modern way of thinking? Remember this man was a scholar, he was acquainted with the philosophy of Alexandria! He knew the great minds of his day, yet we sneer superciliously at his argument. It should teach us humility. Eighteen hundred years from now what will people be saying of our arguments for justifying our faith? They will say, "How childish! How could men think in such terms as this?" Is it worthwhile? The question comes again and again, especially to those of us whose vocation is to teach the Bible. Is it worthwhile to try to interpret again and again these old ways and forms of thinking? It is a tremendous task. Would it not be better thrown aside, and try to express in other ways, as these men tried to interpret to their day their faith, so in our day interpret it in the terms of the life of our time the faith that is ours?

History

Christianity is an historical religion, a religion that has to do with history throughout its course: and that is its glory. The glory and strength of Christianity are that everywhere it corresponds with history. It reveals a God, not only a God who is love: the heart of Christianity is that God so loved that he echoed its acting everywhere in history. Tolstoi's conception of a reservoir of goodness upon which men might draw is foreign to the church of Christ, which conceived of a God who is everywhere in control.

It is because of this fact that we hold to the records, not because we have an academic interest. As one who has given himself to the study of the Bible I certainly protest that I have no mere academic interest in these documents. I believe I ought to look at them as objectively as I possibly can to get at the facts, because nothing is better than facts looked into and understood. But it is not an academic interest in mouldy documents alone. Every bit of patient research which the scholar goes into, if really motivated as a Christian man, has behind it the driving historical significance of Christianity. How far we come short of understanding what we mean by the historical understanding of Christianity! Our way of finding God is not to forget history and waft ourselves away from the facts of life, but because we have been laid hold on by God dealing with history at every point. That is why we go back to seek and understand, patiently, laboriously, what men, speaking in other thoughts than ours, are trying to convey.

Was there nothing more than the piecing together of texts? Was that all in his mind? I think there was something far more profound than that. His answer to those who asked, "Is there any way to God, to know him?" is that God is

accessible. "Is it possible to come into fellowship with him?" His answer is the twofold answer of Christianity through all the centuries, though put in forms alien to our own history and experience.

Humanity's restlessness through the ages proves that God's rest remains. The very restlessness of human life is evidence of this desire for God. Unless all life is a hollow sham the words of Pasqual, "Thou dost not seek me if thou hadst not already found me," are true. The unrest in our hearts is the evidence of God's life and his movement in history and the drawing power of his love preying upon human hearts. Only when a teacher gives a conception of God which will not square with fact, or when we deny by our own lives those facts, like the sophists of old, and call light darkness and darkness light, it is only then that we deny the existence of God by the restlessness of human history. That is what the author is trying to say. The whole vast picture of restless humanity seeking, groping for it knows not what, it is magnificent testimony, it is unanswerable testimony to that rest of God which is open, which abides; to that "Today" that is sounding through the centuries, that great "Today" that sounds to each one of us as we waken in the morning, that great "Today" that means there is open to us that divine possibility of entering into the life of God, into fellowship with him, into an understanding more complete by an understanding of his will and his Word that lifts us out of the solitude of our lives and sets our feet on the highways of life, that gives life meaning, purpose, serenity in all sorts of conditions and times.

Experience

The other side of the picture is experience: "We who have believed do enter into rest." They did not enter in. Humanity has not entered in there seeking for that Promised Land. All through history men have been seeking. We too are in that throng, and yet we who have believed do enter into rest. That is the paradox of the Christian experience. Who is there who does not understand in his own heart what I mean, who does not know that restlessness, that hunger, that thirst, that divine discontent, that lack of satisfaction, that yearning for something deeper, something richer, something more profound?

You remember the young girl who said she had tried everything she was told not to do, and she had found it not so amusing after all. We let our minds go in imagination to the things that people tell us will matter, and we find those things not so amusing after all. Deep under them is this hunger, thirst, striving restlessness. We all know it. And yet who is there here who does not know what this author was talking about when he said that we who have believed do enter into rest? There have come to us moments of illumination, moments of poise and power. The doors of our hearts have been opened, and we stand serene and unafraid when the pressure of God's hand is upon us. We stand upright in his presence. We know we have been called to be the sons of God through Christ. We have entered into that rest. Nothing can separate us from the love of God which is in Christ Jesus our Lord. We know that while we seek, yet we have found, and it is because we have found that we seek.

I want you to try to see that in forms of thought sometimes alien to our own, in ways of expression which are not our 20th century ways, there lie great moving tides of human life which are the tides that sweep us on and which move in our own powers. The author simply expressed in this passage his profound conviction, based on history and experience, that there is a possibility of fellowship with God. How do we get it? His argument is, In the priesthood of Christ.

(To be continued)

The Past and The Present

(Concluded from page 16)

recalled the glory of Israel's past, and then when those to whom he was speaking were all athrill as they remembered the men and women of their history he turns to them and says:

"These all died having good report borne to them by their faith, but not having received the promises, God having reserved some better thing for us, that they without us might not be made perfect."

Then he goes on to the great appeal of which I will speak in a moment.

Here was a great past behind them that had not finished the work. It had only begun and laid the foundations. Now it would depend on what was built on the foundations. How great the tragedy of foundations laid on which no one has built! They laid the foundations in vain, thinks the writer of the Epistle, save as we who come after them take up their task and complete the building which they began.

Northfield Past and Future

So here today we think of what has been wrought in the years that went by. These Northfield Schools are the fruitage of one of the most massive personalities of the world in the last century. You could link D. L. Moody with the greatest of the great in the history of the last hundred years. Yes, the future will link him with the greatest of the great of all centuries! These schools are a projection of that great, loyal, creative Christian personality: and yet what he began was vain and impotent unless you and I take up the cause and carry it forward as he would if he were here still.

If he were here still! That is what the writer of the Epistle to the Hebrews says. You think of them as gone, said he. They are not gone. The dead are here all around you. And he drew his great picture of the Isthmian games, where, as you know, every runner as he ran down the long course saw on either side the statues of the great heroes of the past, men who brought great tidings of victory, men who brought word of peril and danger to the fatherland. As he ran he could see the figures of the men who had run before him, and away at the end the greatest of them all, "Looking unto Jesus!"

Moses, Abraham, Jacob, they be not far away: they watch today. "Wherefore, seeing we are compassed about with so great a cloud of witnesses, . . ." D. L. Moody is foremost among them here this morning, in and from the presence of his Master, looking down on us.

"Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, . . . the same yesterday, today, and forever, . . . who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God!"

Happy are you boys and your new headmaster this morning who enter into such an inheritance and who have shining before you the glory of such a goal!

The first study in this series considered the city of Philippi, the founding of the church there (Acts 17), and methods of Bible study. It was a teaching exercise in which the class participated.

Paul's Letter to the Philippians

2. Philippians 1

Miss Caroline L. Palmer, Litt. D., The Biblical Seminary in New York

SOME of you perhaps would like the six words suggested yesterday as guides in studying chapter 1. The first word is curiosity,—read with curiosity; second, find the facts; third, find the striking features; fourth, find the ideas imbedded in the chapter; fifth, find the personalities; sixth, find what is said about Christ, the Christian life and the Christian enterprise.

Let us start with five facts on which to build this first chapter of Philippians! How many can *you* find?

Paul was in bonds when he wrote the chapter.

Paul said he was a bondslave of Jesus Christ.

Paul had Timothy with him when he wrote this letter.

The Philippian church was organized, for it had deacons and bishops.

Another group mentioned in this chapter beside Paul, Timothy and the Philippian church is the Praetorian guard. We do not know how many people Paul had in mind when he mentioned this guard. In the Praetorian guard in Rome there were 10,000 men. If they were on shifts Paul had contact with a great many.

We must think of Paul as now surrounded by soldiers: not out in the church, nor wandering about Rome, but in prison surrounded by guards. That is the picture of this first chapter.

* * *

We come next to the features of this chapter.

One person said she was interested in the beautiful nouns,—grace, peace, joy. Is there something else which you found striking?

There are several things which make it different and unique, such as—

The courage of Paul in spite of his bondage;

A wonderful prayer;

Paul's motto in life, that to live is Christ;

Long, compact sentences, as though Paul thought faster than he could write;

Faith, hope and love;

His passion to preach Christ.

Commendation is in this chapter. You may ask, Did not Paul always commend people? If you read Galatians you might not think so. In contrast Philippians is full of appreciation of the saints whom he knows there.

The friendships of Paul; his joy; his boldness.

There is another word no one has given,—discernment. One of the striking features in this chapter is that the word discernment is used here and in no other place in the New Testament.

Conflict and suffering are also here.

The most important word probably is the one found in the 12th and 25th verses,—progress. The word that is so often on our lips.

What was he trying to convey in this letter to these people? What is the center or heart of it?

One thought in this chapter found in the salutation is that he called them saints. A writer once said that a Christian is some one who is always becoming what he is, a Christian. Paul did not think the Philippian saints were perfect, but they were dedicated to God in that pagan world. There in the midst of it was this group in the city of Philippi, and he saw they were the saints, the salt of the earth, and that the hope of that city for righteousness was in that Christian group. That is one reason why he is so interested in them.

Then he has a confidence in them, as several have noticed: God would finish in that church the things which he began. Paul does not regard himself as being responsible for that church. He said that its life was in Christ, so Christ was responsible. An ancient writer once said that if even a man completes what he has begun, how much more God! So in his commendation of this little church Paul is full of joy and full of thanksgiving because they satisfy him in their progress, in the furtherance of the gospel. Hence they are fellow workers with him in this progressive movement of Christianity. Every movement of progress is a disturbing one, and we found that Paul was quite a disturbing factor when he first went to Philippi.

* * *

Let us come to the next point, which is the heart of the heart of it, that is, Paul himself!

Several students have called attention to his gratitude, affection, love, and all the rest, but now we come to where he said:

"I am in bonds."

Paul had prayed for years to see Rome that he might preach the gospel, and when he arrived he was a prisoner, and he was kept as a prisoner there. All of his plans for preaching in that city were shattered as he found himself under the limitations of a prison.

There are at least four ways of taking a situation in which you find yourself, a situation which is other than you planned. One way is to resent it, to grow hard and bitter under it. A second way is to be a Stoic. But somehow that does not satisfy, it does not seem to be God's way of meeting a situation. A third way is to be self-pitying in the situation: to take it and be resigned, but evoke a great deal of sympathy for yourself in the midst of it. Paul found the fourth way, which was a courageous meeting of the situation.

Instead of making the Philippians feel sorry for him he evoked from them a great joy for himself, since instead of being defeated by his limitation he had triumphed gloriously. He was a great soul in this limitation, and practically said:

"I am not out preaching. Instead I am in prison with the imperial guard. God has used this situation. In it men are

hearing about Jesus Christ. I did not plan to begin it this way, but God has begun it this way, and Cæsar's household is hearing the message of the gospel. I would have you know the things that have happened to me have fallen out unto the progress of the gospel" (12).

Have you heard the quotation, "A Christian is a unique phenomenon. You cannot account for him. If you could he would not be a Christian"? The soldiers found a unique phenomenon in Paul. They could not account for him. He was not a prisoner because of crime, he was there for a religious conviction. He was there for the love of somebody whom he could not present, but in whom he had a passionate interest. Then they found he had an intense interest in them that they should know his unseen friend, that they should be won to this new life in Christ. They found out that by just one word he could be released from that prison, but nothing would induce him to recant or in any way free himself from the suffering which was his because of his loyalty to Jesus Christ. It is little wonder that they caught fire from the fire of his love, a love which enabled him to rise above the discomforts of an Oriental prison, above the bodily suffering that must have been his, and above every experience which was his. This, therefore, was working out in God's own way for the progress of the gospel.

It is well to meditate upon the probable feelings of this man, and the way the Philippian church must have felt as they received the letter with its buoyant note and its great joy. They could not weep when they received it, they must rejoice.

* * *

The second thing we find in this first chapter is that Paul had some difficulties with people (15).

How did he meet that situation? Some of them were good friends of his. Some of them were envious of him. Some of them wanted to make him uncomfortable. Some of them wanted to irritate him. He might have said, "Here are my enemies out preaching and I am in prison. Why does God allow that?" Did he say to these Philippians, "Pray that these people may be stopped in some way"? No. One of the finest characteristics of Paul is that he said these men are our allies, not our enemies. These men are preaching Jesus Christ, and by their preaching he is becoming better known. And even in that situation in which there would be controversy and conflict, and in which a man might try to do something against him, he said:

"Let us thank God and take courage, even in the face of people whom we do not like and who are not preaching just as we want them to preach!"

Paul recognized that they must present a united front against the terrible foes that assailed Christianity.

Can people be allies in this cause of Christ and Christian enterprise when they do not altogether agree? Paul's advice is, Let us be magnanimous enough to believe progress is being made!

* * *

The third thing which seems to be a characteristic of Paul here is serenity.

Paul is seen to be in great suspense. He does not know what day someone may come and take him away, not to crucify him, for he was a Roman citizen, but to behead him; and if they do that the end will come to his work and his career. Thus he does not know what day his work will be finished. He does not know what plans he can make for the future, for all of that is uncertain.

One of the most trying things in the world is uncertainty. That is one of the problems of today, the feeling of uncertainty. It is one of the things troubling many people: they do not know what is going to happen tomorrow. The world is full of people wondering what is going to happen to them next. I heard one woman say a short time ago:

"We have always thought that we could later go to some old people's home, but now we are not even sure of that!"

Paul did not have money to fall back on to save him. He had many friends, but they could not help. But he did say, "To me to live is Christ. If I live, I live for him. That is all I have." Christ was his all, and everything else was meaningless without him.

It was the philosopher Josiah Royce who said that faith is the discovery of some reality that enables a man to stand anything in the universe that can happen to him. Such an attitude takes fear out of life.

Paul virtually said: "Perhaps I am going to be with Christ,—that is far better; but it does not matter whether I go or whether I stay."

That is one of the most remarkable parts of this chapter, that here is a man who can face any situation with quietness, with confidence, having his love and his passion for Christ so great that it does not matter whether he is in prison or free; whether he has money or not; whether he has friends around him or miles away! He has a serenity and a peace which the world cannot take away. Anyone who has that philosophy of life has reached a greatly to be desired goal. He is not resigned with a resignation which says, "I will just have to stand it." He is beyond all that, consumed with joy and a realization that progress is being made in spite of all limitations, all adverse circumstances, all that has happened or can happen.

Did we ever need this chapter more than we do today? In our missionary organizations and in our churches, have we ever needed so much this message? We feel curtailed here and there, but the question is, is the gospel being preached?

Someone called attention to grace and peace. Grace is a word from the Greek language, and peace from the Semitic, so that in this salutation the East and West meet. Grace and peace, the salaam!

* * *

There is a fourth thing to notice in this chapter, verses 9 and 10, intercessory prayer.

In those two verses Paul has seven petitions. They are so compact and so abstract that they are rather difficult to consider. It is for that reason we should set them free in some way this morning, and perhaps cause you to say to yourself, "Do I pray like that when I pray for other people?" You have prayed for your families, I dare say. For what did you pray? You have prayed for your friends. For what did you pray?

Paul said: "I unceasingly pray with thanksgiving for you, and yet for this I pray." What is the object of his prayer?

You readily see that the first word here is abounding: that your love may abound. Paul is not wholly satisfied with the love which they have. He wants it like the mountain torrents which I have just seen in the White Mountains, where streams come gushing down until they terrify you. That is the sort of thing he wants in this church: such abounding love that everything else is carried away by it. If one has that kind of love all the trifles of life are carried away by such a stream.

The second word is knowledge: that you may have spiritual knowledge. What is spiritual knowledge? Look at James

(Please turn to page 31)

EVANGELICAL
SCHOOL OF THEOLOGY

Mr. Butzer as a speaker is popular with young people. He will prove popular with every reader of this helpful address.

Is There Anything in Prayer?

REV. ALBERT G. BUTZER, BUFFALO, NEW YORK

I SUPPOSE that all of us would be quite willing to admit that we do not always derive from our Christian faith what we really feel we ought to derive from it. Most of us have times when we feel we are getting nowhere in our religion. Sometimes we feel we are missing a great deal. We look around and see people who seem to be getting much from their religion, while we seem to be getting so little. Often our faith lacks vitality. So often it fails to bring us any direct results, as far as we can ascertain.

For myself, I think most Christian people are missing fire in their religious lives (if you will allow that expression), in their prayer life more than in any other place. Most of our difficulties in realizing something vital and direct as a result of our religion arises from the fact that we are not doing much praying; that prayer is not a real part of our religious experience.

James Montgomery the poet said that "prayer is the Christian's vital breath, the Christian's native air"; that what air is to these physical bodies of ours prayer is to these spiritual lives of ours; that we cannot live spiritually without prayer any more than we can live physically without air.

I do not mean to say we cannot realize anything by way of religion apart from prayer, but I do mean to say that you and I will never realize religion at its deepest and finest apart from a real prayer life. It just cannot be done!

But, you say, hasn't science knocked prayer into a cocked hat? Is there still a place for prayer in a world such as science has revealed, a world which is absolutely law-abiding?

That all depends on what you mean by prayer.

If by prayer you mean asking God for things you ought to obtain for yourself, science has knocked that kind of prayer into a cocked hat.

If by prayer you mean setting aside some of the well established laws of the universe in order to accommodate your own special whims and fancies, I would say science has knocked that kind of prayer into a cocked hat.

Someone says that the chief engineer of the new 8th Avenue subway in New York told him that while blasting in order to prepare a way for the subway a lady came to him in perfect innocence and said the blasting was annoying her pet canary, and wouldn't he please lay off on the blasting? A whole lot of people today think of religion and prayer in just such terms. They expect the great God of the universe to set aside some of the great major movements in order to accommodate their pet canaries, in order to satisfy their own petty wishes and desires: and it just can't be done. Science has knocked that notion of prayer into a cocked hat, and for myself I think the God of science has done that. Science has taken the tree of prayer and done a lot of pruning on it, cut off a lot of dead limbs, but I think the pruning it has done has caused it to blossom forth into newer, finer forms of life.

But if by prayer you mean essentially communion with God, coming into union with God, if that is what you mean by prayer I can say to you science has not touched that kind of prayer in the least. The door which opens to that kind of prayer is as wide open as ever, and science has not closed it in the slightest degree. If you and I can get that idea of prayer into our heads we would avoid a great many difficulties with prayer.

With that brief definition of prayer, and having cleared the way in a hasty manner, I propose to spend most of our time this morning reminding ourselves of some practical values men have ever found in prayer, and which we may find if we will put forth effort to lay hold of them.

Prayer is a great field of resources, the most coveted resources in the world. There it lies wide open to anyone who will do some exploring in this vast field and make those resources his own.

PRACTICAL VALUES IN PRAYER

The first value which men have found in prayer is that of personal energy, or power.

If there should be any difficulty in realizing the fact of that statement, take the definition I gave you a moment ago, —prayer is essentially communion with God, coming into union with God! If God is the great source of energy and of power, does it not follow logically and naturally—not necessarily supernaturally,—that if you come into union with this great source of energy and power, energy and power will flow into your life as a result of that contact or that communion?

When you put a plug into a socket which is charged with electricity you get power from it, you get electricity from it, do you not? And when you and I plug our lives into God, the great source of power, just as naturally do we derive energy and power from him. I do not think you need to think of it in terms of a miracle at all. That looks reasonable and natural enough!

During the World War the University of St. Andrews in Scotland offered a prize of £100 ($500) for the best essay on the reality and the power of prayer. Some 1600 essays were submitted, and they came from all corners of the earth. By the way, an American, Dr. Samuel McCune received the prize: rather a significant fact, I think. A reviewer in going over those essays made this statement:

"I do not see how any one could read those 1600 essays and not feel convinced of the reality and power of prayer in the lives of multitudes of people."

We get power from prayer to be what we desire to be. You and I can overcome many of our personal difficulties and handicaps and temptations by looking to God in prayer for the strength we need to live the kind of lives which we desire to live.

Again, we can derive great power and energy from prayer to do things we desire to do, to get things done, to accomplish things in the world.

Henry M. Stanley, who went to Africa in search of Living-

stone, made this statement concerning the power of prayer in life as a source of physical, spiritual and mental energy:

"On all my expeditions prayer made me stronger than any of my non-praying companions. It lifted me hopefully over 1500 miles of jungle land, equal to face the fatigues and difficulties of every new day."

No one will accuse the late President Eliot of Harvard of being a man who allowed his heart to get away with his head in matters of religion, yet on the 25th anniversary of his presidency Professor Peabody sent him a letter in which he expressed his gratitude to President Eliot as being "the one man who more than any other has shown me how to look to the eternal God for strength."

President Eliot immediately wrote back and said:

"I belong to the barest religious communion. I am by nature much reserved, and give myself to few people intimately. But I am grateful that what I believe has been a fact of my inner life for 30 years has been visible to so close an observer of my official career."

Prayer is a great source of energy and strength and power. Men have always found it so. You remember those lines of Archbishop Trench:

> Lord, what a change within us one short hour
> Spent in thy presence will avail to make!
> What heavy burdens from our bosoms take!
> What parched grounds refresh as with a shower!
> We kneel, and all around us seems to lower;
> We rise, and all, the distant and the near,
> Stands forth in sunny outline, brave and clear.
> We kneel, how weak! We rise, how full of power!

Another great value which men have found in prayer is that of guidance and direction along the daily path of life.

Here again I do not think you need to think of guidance which comes through prayer in terms of the miraculous. If prayer is essentially coming into union with God, and we believe that God is a great source of wisdom and intelligence, that he is infinite mind, does not it follow again logically and naturally that if we come into union with that great source of wisdom and intelligence guidance must come to us as a result of that contact?

That has been the experience of multitudes of people. They have received guidance of the most direct and amazing kind as a result of their coming into union with God. They have received guidance to help them in hours of perplexity, when they knew not whither they should turn.

Professor Richard Swain in one of his books tells of an experience he had some years ago when he was faced with an important decision. He said he struggled with that decision for hours, and did not know which way he should turn. He said the scales simply would not go down one way or the other, they just remained even. As he struggled trying to ascertain what he should do he could not move in either direction. At last he said he simply leaned back and relaxed and put the matter up to God.

"It is up to you! It is as far as I can go. I am desperate with indecision."

Then he waited for the answer to come, and he said that in a few hours it came as clearly and as unmistakably as could be. And said Dr. Swain:

"Looking back over that decision I can see now that if I had decided the other way it would have been the greatest mistake of my life."

And Dr. Swain insists that that decision was made, and rightly made, as the result of guidance from God which came to him through prayer.

I was sitting alongside Governor Moore of New Jersey two or three years ago at a dinner, and I began to probe him as to some of his political experiences. He turned to me and told me how a year or two before as he came to the end of the legislative session he was faced with a great pile of bills which had been passed and which he had to look over and sign or refuse to sign. He was struggling with the bills late one night, for the time was becoming short and he had to take some action on the bills. About 11 o'clock at night he said to his secretary:

"I have simply got to get away from this! I must get out into the air and get some exercise."

He went out, and walked down the street until he passed the jail. He had passed it before and never felt any particular inclination to go in, but on this occasion he was strangely drawn to go into the jail. The assistant warden asked him what he was doing around at such a late hour.

"Just out for a walk, and something seemed to tell me I ought to come in!"

"I am glad you have come, for I was thinking about you. Down in the death cell we have a Negro who is to be executed at sunrise tomorrow, and I think he is innocent."

They went and talked with the Negro, and the governor was convinced he was innocent. He had the execution stayed, had the papers of the case placed before the Board of Pardons, and the Negro was pardoned and his life was saved!

The governor turned to me and said:

"I do not know how you would look upon a thing like this as a minister. Maybe you would rationalize about it, pull it to pieces. If you are so inclined that is your privilege, but I am frank to say as a Christian layman that I believe I was guided by God to go into that jail that night to save that Negro's life!"

But I think the thing we ought to emphasize in connection with guidance as the result of prayer is not the more or less spectacular instances of guidance. What we ought to stress is that as a result of prayer, coming into union with the great source of wisdom, we lay hold of a God-guided life so that we are unconsciously guided many times, so that we can only see how greatly God guided us as we look back over the way whence we have come and observe how things pieced themselves together. As we come to the end of life and look back we can plainly see there has been a great invisible hand at work shaping our course when we knew it not.

Still another great value men have found in prayer is that of healing.

Here again I come back to my emphasis that if prayer is essentially coming into union with God, and if he is the great source of physical health and strength, then to come into union with the great source of healing ought to result in healing flowing into our own lives, bodies, minds, and spirits.

Dr. Hyslip is one of the foremost alienists in Great Britain. At a convention of the British Medical Association he made this statement:

"As an alienist I am frank to say that I give first place to the simple habit of prayer as the most effective means for the relief of mental distress."

Here again I do not think you need to look upon it in terms of miracle. Prayer has healing influence upon our minds, and as a result, working through our minds it has a healing influence upon our bodies, for we all know the close relation between the mind and the body.

(Concluded next month)

In an address at Northfield the good bishop clarifies some points that possibly exist more often in discussion than in actual life. He illustrates by his own experiences in Russia. There should be no such phrases as individualist gospeler and social gospeler, he says. They should be one in every believer.

The Spiritual Dynamic and the Social Urge

Bishop Ralph S. Cushman, D.D., Denver

IF YOU let me speak informally tonight I will enjoy myself better, and perhaps in this way I can bring you a message that may stay with you longer.

Most of us are mentally and spiritually lopsided. This constitutes one of the real problems of the Christian church. To get over our lopsidedness and square up to the full stature of manhood in Jesus, this would mean the coming of the kingdom.

Our lopsidedness is especially evident when we come to this question of the social interpretation of the gospel and the individualist interpretation of the gospel. There should be no such phrases as these. We ought not to have on the one side the social gospelers and on the other side the individual gospelers. They should be all one. Here is one of the tragic things which I have seen in my own ministry!

I can think now of a preacher who is just burning up with the social interpretation of the gospel of Jesus. He reminds me of Samuel Butler's words, "The Christian church is full of people who would be equally horrified at hearing the Christian religion doubted, or seeing it practised." This man has a great passion to apply the gospel of Jesus Christ to all of our social evils and to all of our modern problems, economic, social, political. And yet his people are just hungry for some one to preach to them about an intimate Saviour such as was described tonight in our devotional service, one who comes near to us, and who can touch the individual heart, change it, comfort it, warm it, make it to grow large.

There is a wonderful passage of Scripture in the 6th chapter of John's Gospel, putting with it that chapter in Mark's Gospel that interprets the same event. Jesus is with this crowd that has followed him into the wilderness. The crowd has been with him many hours. They are hungry. Some of the disciples come to him and say:

"Send them away! They are hungry. Let them buy bread and take care of their own needs!"

And then Jesus spake these words that I think we ought to remember. To his disciples he says the words:

"Give ye them to eat! Do not send them away! We are to take care of all their needs. Our gospel goes clear to the heart of the whole life. Do not send them away! Give ye them to eat!"

I could spend a whole evening talking about applying that passage of Scripture to our present situation in America and the world. It is the business of the church to face this present economic order. It is our business to Christianize industry and wealth and all social relations.

Well, but that was not all Jesus said! The next day something happened that stressed the other side of the picture.

Jesus had finally sent this crowd away. They wanted to make him king because he fed them with bread as Moses had fed their fathers in the wilderness. But Jesus slipped away into the mountain to pray, and the crowd lost him. The next day the crowd found him. What was it Jesus said to that crowd on that occasion? He did not talk to them about the social gospel at all: he talked to them about their need of the bread of life. Read it for yourself!

They did not like it, for they wanted the social gospel, they wanted somebody to feed their bodies. When he talked to them about "I am the bread of life; he that eateth my body and drinketh my blood," they said, "This crazy man, who can understand what he is talking about?" And they began going away.

He turned to the group of his disciples and said: "Will ye go away also?"

They said: "To whom shall we go? Thou hast the words of eternal life!"

Now notice that to these disciples of his who had come to realize "the bread of life," to them he said, "This isn't all there is to the gospel. Give ye them to eat!" But to this crowd of people who could only see the economic things and the social things, who thought first of having their stomachs filled and clothes on their backs, to these Jesus said, "You do not know the real things of life," and he gave them the gospel of the bread of life for their souls.

So the two things go together. In my judgment what those of us who have a passion for evangelism need is to see that this gospel of ours takes in every phase of a man's life. And as for some of these social gospelers, they too are lopsided, but their need is to realize anew the hunger of the individual soul for God.

Now with that as an introduction let me talk on some of the lessons I learned in Russia last summer!

Lessons Learned in Russia

I remember well going through a cotton mill in Moscow with some of our party. As we started through the mill we were joined by three or four New England cotton mill owners. This mill in Moscow was run by workers under the direction of the government, and was a good mill.

I walked through the mill with one of these New England mill owners, and as we walked he swore. His profanity was perpetual. He was proficient in that particular thing. You can imagine my surprise when, after we had been together for about 20 minutes, he said:

"Do you believe a country can get along without religion?"

My answer was: "It makes all the difference in the world what you mean by religion."

And so it does. Russia is an illustration.

It is one of the most tragic experiences of my life to see a church that for 500 years had the right of way in Russia, that crowded out every other church, to see it when finally faced by a godless government crumble up under the attack. To see those Bolshevists closing up a thousand churches a year,—Mohammedan mosques and Jewish synagogues in the same proportion,—I say it is an

awful thing to see an institution that calls itself the church of Jesus Christ crumbling up like that!

I do not mean that there are no churches open, for there are. We went into them, and sometimes the service and the worshipers would so get into your heart that the tears would come to your eyes as you saw the people who still dared worship in the open, and heard their songs out of their hungry hearts. It was crushing to go into old St. Isaac's Cathedral, for instance, that took long years to build, that cost 20,000,000 rubles, to see it turned into an anti-religious museum, as scores of those old churches are.

Think over again the question of the mill owner: Can a nation get along without religion? The answer is, it depends on what kind of religion you are talking about. I did not find many in our party, and I have not found many who have visited Russia, who have felt sorry for the old church. I came home asking myself, Could this happen to the church in America? Suppose if you can that an atheistic goverment should come into power, should declare war on the church, could it be possible that our churches, our Protestant and our Roman Catholic churches, would crumple up like that and gradually go out of existence?

I do not mean at all that religion is dying in Russia. That is another story. But the church is dying, the old Greek Orthodox church. I spoke in a Western city a while ago following a man who discussed orthodoxy. He said we must be orthodox, and I believe it, but I tell you we may be altogether orthodox and still lack that something, that life, that passion, that makes a church worthwhile. I came home from Russia feeling that the one thing America needs is a vital Christain church.

Now let me point out three or four things that seem to me to be necessary in a vital Christianity!

A Vital Christian Church

First, a vital Christian church must be a church that puts the kingdom of God before the church.

A vital church is one that is more anxious about bringing the kingdom of God on earth than it is about building a great Roman Catholic, or Greek Catholic, or Methodist, or Congregational, or any one branch of the church of Jesus Christ. I have been for two years president of the Federation of Churches in Rochester, and I believe in federation, but I am not at all concerned about having one great big church in the United States. I am simply not interested in it. I know our churches must work together, must coöperate, but as far as having one great united church of the United States of America, I do not want it! Judging from the experience of Russia I would hate to see one great institution monopolize the religion of this country.

Second, I think a vital church must be a church with an intellectual passion.

That was what Russia did not have, a passion for the truth. Religion is either communion and fellowship with the divine presence, or it is magic,—one of the two.

I remember one day we were out in the country 500 miles from Moscow, in a community of 9000 acres, taken from an old duchess, given to some 50 Russians who had worked in America, and who had saved some $30,000, and with this money had bought American machinery. They were building a model farm. We talked to them as to why they were opposed to religion. Their answers were silly enough, but they all centered around the ignorance and the lack of passion for truth which the old Greek church had failed to banish in hundreds of years. When that Bolshevik government came into power 60% of the people of Russia were illiterate.

Among others who answered our question, Why are you against religion? was the cook of the commune, who said:

"I will tell you why I do not believe in religion. I used to go to church, and believed all the priest said to me. When old Saint ——— died I believed what the priest said as he made his motions over that dead body. He said, Now this body is incorruptible! When the new government came in the agents dug open the grave and brought up the corpse. It was just as rotten as any other corpse. Since then I have not believed in the church or in God."

It was silly, but it simply goes to show that a vital church must have a passion for the truth. Even we Protestants need to learn that lesson. Why do I say this? Because this last winter in my college visitations I saw young men with broken faith. One young fellow who had intended to be a minister said:

"How can I preach God to anybody when I am not sure that I believe in him myself? Last year it was biology, this year it is psychology."

What is the matter? The trouble is not merely with the college: it is with our churches. Moreover, it is with our Christian homes. We do not prepare our boys and girls for the intellectual struggles which they must have. We must ground them in the eternal principle that God is truth, and that truth in the end always leads to God. The church, that is the vital church, must have a passion for the truth.

I am sure, in the third place, that the church that is to be a vital church must have a passion for the social interpretation of the gospel.

It appears to be true, my friends, that this godless government in Russia has done more for the social uplift of the people in ten years than the old church did in a century. I do not like to say that, but it is certainly the truth. And here we have something to learn.

I went into the room in Leningrad where Lenin lived with his wife and directed the revolution in its first stages. They told us of how there came into that room one of the Leningrad leaders and said:

"Why don't you take one of these palaces out here, and live comfortably?"

Lenin replied: "I did not come here to make myself comfortable. I came here to help your workers make a better world."

Again, away out in the country, 500 miles east of Moscow, I went into a blacksmith shop. There was a blacksmith who had invented a machine to harvest the great crops of sunflowers,—to cut the stalks, to thrash the seed and to bag the seed, all in one process. You will see hundred of acres of sunflower fields in Russia.

This machine was a really important invention. The government had inspected it, and had given this man several thousand rubles with which to finish his invention. When we finally asked him what he was going to get out of it he looked at us rather indignantly.

"What do you mean? Why should I get anything out of it? I get my wages, a place to live in, and I am happy. I will be taken care of in my old age. Why should I get anything out of it? Don't you know we are making a new world in Russia, and this is my contribution?"

Again, in Moscow a leader of the youth organization came to talk about the ideals of his organization. The Communists in Russia are really the Puritans of Russia. This young fellow told us of the educational campaign these youths are waging against tobacco and alcohol. Then he went on to tell about his work. Regularly he worked seven hours a day, but because he belonged to the shock troops he worked more. We learned that the shock troops were composed of volunteers who give the government one, two or three hours a day after they are through with their regular work. The government throws them in where the five-year plan is dragging. We were moved with admiration for the young man and remarked:

"Well, you can't get much recreation!"

I shall never forget the light on his face and the flash in his eye as he said:

"We do not get much now, but you have to remember that we are building a new world!"

Now, my brethren, where did they get this business of "building a new world"? I will tell you where: they got it from

(Please turn to page 43)

International Sunday School Lessons—January, 1933

January 1, 1933

John Prepares the Way for Jesus

Mark 1. 1-11

Mark's Gospel is different from the others in that it does not linger over any introductory or earlier matters, but plunges straight into its subject. It pictures Jesus in action, and contains few discourses.

Note the titles in 1. 1 that give Mark's estimate of Jesus: Christ, Son of God. In the name Jesus we see his humanity, in Christ his official Messiahship, in Son of God his deity.

We are to spend six months in the study of this Gospel. Let us first of all read it through at a sitting one or more times!

The forerunner of Jesus, 2-8.

Six months before our Lord was born a cousin of his had been born under supernatural conditions and named John (Luke 1). Mark identifies John as the fulfilment of prophecies uttered by Isaiah and Malachi: a messenger, a living voice, the New Testament Elijah.

The supernatural happenings that surrounded the birth of John and Jesus did not ripen into any visible results. Both boys were merged among the common people. But in A. D. 26 or so God's time has come. He finds John in the desert and brings him to the Jordan region with a ringing call to repentance.

How did John the Baptizer prepare the way for Messiah?

(a) By preaching the baptism of repentance unto the remission of sins. By repentance John meant a change of mind in regard to sin because it is sin; a reaction of the soul against sin, leading to renunciation of sin and to pardon; something that changed character and conduct; that touched the will as well as conscience and emotion, and so led to amendment of life; something mystical, but plain and practical in everyday life.

(b) By publicly baptizing those who heeded and repented and renounced sin. Baptism was an outward symbol of inward cleansing, an outward confession of initiation into a higher ethical life.

(c) By proclaiming a mightier Coming One who should baptize with the Holy Spirit and fire, thus awakening expectation and faith. This prophecy was first fulfilled at Pentecost, and is for every believer.

The baptism of Jesus, 9-11.

God's time for Jesus has also come. At the priestly age of 30 he leaves the carpenter shop at Nazareth forever, and follows the crowd to Jordan, seeking baptism by John. It is his first recorded public appearance. But he had no sin to repent of? True, but he must "fulfil all righteousness" (Matthew 3. 15), identifying himself with the people, taking the sinner's place as he did on the cross, setting his seal upon John's ministry and message, undergoing the rite as a mark of dedication to God. It was a real, not a make-believe baptism.

Luke (3. 21) says he was praying as he was baptized. For what was he praying?

Our Lord's humble obedience to baptism brings him immedite blessing. He has a wonderful testimony from the open heavens: God the Spirit descending upon him in the visible form of a dove, God the Father with audible voice saying, "Thou art my beloved Son, in whom I am well pleased."

Now, if never before, Jesus is conscious of his true deity, and of his blameless life as boy and man.

So his baptism marked a spiritual crisis, his enduement with the Spirit, and his dedication to public ministry. The church celebrated the 1900th anniversary of these events in 1930.

The word translated "Straightway," otherwise "Immediately," "Forthwith," etc., is a keynote to Mark's Gospel, where it occurs 41 or 42 times. It is always used with purpose, and prefaces every new beginning. It may be said to depict the eagerness of our Lord, and perhaps his sense of the need of haste, John 9. 4. It gives vivacity to Mark's story.

How can we prepare the way of the Lord in our own lives, in the lives of others?

How shall we live so as to be well pleasing to God?

Golden Memory Text—Prepare the way of the Lord: make his paths straight! Mark 1. 3.

January 8, 1933

Jesus Begins His Work

Mark 1. 12-20

Last week we studied John the Baptizer's preparation for and of Lord Jesus, and also the divine preparation in the coming upon him of God the Holy Spirit. Today we have further preparation in solitude ere Lord Jesus enters upon his public ministry and calls four disciples to his side.

Solitude, 12, 13.

Visualize the scene! Our Lord needs solitude in order to orient his life to the impressive events at Jordan. Compare Paul, Galatians 1. 16, 17!

Besides our Lord himself the story introduces the temptation (testing) by Satan and the presence of wild beasts in the desert (uninhabited place), on the one hand, and of the Spirit and angels, on the other hand: for God watches over his own in all circumstances. That is true for us today.

There are four points to notice in these two verses:

(1) "The Spirit driveth him." The word "driveth" is used of Christ himself driving out demons, and of the Lord of the harvest thrusting out laborers, Matthew 9. 38. It implies the control of God the Holy Spirit, and the urgent impulse that hurried our Lord.

(2) "Tempted of Satan," all through the 40 days. Satan was as real as God the Holy Spirit, the wild beasts, the angels. Contrast this testing as recorded more fully in Matthew and Luke with the testing and fall of the first Adam in the garden!

(3) "With (among) the wild beasts." Were they wild with him?

(4) "The angels ministered unto him." Again, unseen but real companions.

We are not to assume that our Lord first met testing in this episode. He lived a normal life as boy and man. But he resisted and triumphed over evil in every test, and so merited his Father's "Well pleased" at Jordan.

How may we be sure that we are led by God the Holy Spirit?

Ministry begun, 14, 15.

A year elapses between verses 13 and 14, a year of obscurity during which occur certain events recorded in John 1 to 4. With the baptism of Lord Jesus John's prophetic function was fulfilled, and Lord Jesus takes up the work he laid down. So he begins his great Galilean ministry with good news from God. These two verses summarize it.

Our Lord proclaims the end of the long, long time of waiting for the advent of Messiah and the kingdom of God. God's eternal purposes are ripening. A new stage in human history is reached.

Besides the kingdom proclamation he emphasizes man's present moral and spiritual duty, to repent and believe.

Four disciples called to service, 16-20.

Who were they? Young men probably, except Peter, who were not strangers to Lord Jesus. They were originally disciples of John the Baptizer, who pointed them to Jesus as the Lamb of God. Presently they accepted him as

the Messiah (John 1. 35-41). Thereupon they became disciples of Jesus. They did not, however, leave their regular avocations: nor are we all expected to do so when we receive Christ as our Saviour.

At this time our Lord calls them to service, to join him in a special group of disciples, later called apostles. They responded at once.

What did Christ's call to follow him mean to these men? A venture of faith; renunciation and sacrifice, with no present promise of gain or reward; a life of earnest effort, assisting in his ministry, learning his teachings and methods, succeeding him when his work was done, etc. They became the nucleus of uncounted numbers of Christian workers.

Our Lord designated the kernel of their future work by a figure derived from their occupation, "fishers of men." That is, their object would be to cast the gospel net in the sea of humanity and win men (alive) to Christ. God calls workers from tasks that prove to have afforded training for Christian service. What characteristics and experience would such fishermen possess?

Today Christ's call means a spiritual following,—taking Jesus as Saviour and Lord, accepting his teaching, following his methods, manifesting his spirit toward God and man, walking in his steps, saying and doing what we think Christ would do if he were in our place at the moment. And for some it means leaving all for Christ's service.

Every true disciple leaves his nets and boat at the call of Christ to life service. God has a life plan for each one of us.

What if they had refused Christ's call!

Golden Memory Text—The time is fulfilled and the kingdom of God is at hand: repent ye and believe the gospel! Mark 1. 15.

January 15, 1933

Jesus at Work

Mark 1. 21-35

A crowded sabbath day in Capernaum! Mark hurries from place to place, picturing Lord Jesus teaching and healing, showing how strenuous were his labors from early morn to late into the night. And there is no indication that it was an exceptional day.

Forenoon at the synagogue, 21-28.

Our Lord was a habitual "churchgoer," and here took advantage of the prevailing opportunity to speak. The people were astounded at his teaching,—not at what he taught, perhaps, so much as at the way he taught. The scribes were like lawyers, basing their teaching on tradition and precedent. Our Lord taught with firsthand authority.

A man possessed with a demon (unclean spirit) was also at church. This problem of demon-possession must be explained. Some say it was a form of insanity, or dual personality, or what not. The Bible plainly ascribes separate personality to the demon. It never speaks of mental or physical healing of the victim. Here our Lord rebuked the demon and bade him "come out." David Smith says the demon screamed, "A-a-ah!" (Greek, 24). The unfortunate man was normal when the demon had come out.

Competent and reliable authorities assert that demon-possession is a reality in the Near East, China, and perhaps other lands today. And demons come out today when bade in the name of Lord Jesus.

Noontime in Peter's home, 29-31.

The genuineness of the cure was proved by the lady's immediate ability to go about her household duties, not suffering from the weakening effects of fever.

Blessing always comes when Christ enters the home.

Evening at the door, 32-34.

Sabbath ended at even, so the people could now travel and carry their sick to this healer without breaking the law. Indeed, the whole town was at the door, Mark says.

What a wonderful night that must have been in Capernaum! Picture a city with suffering everywhere but with no doctors, or only the crudest medical ideas, such as we know of in Oriental and uncivilized lands today where the gospel has not yet come: and think what our Lord's healing ministry meant! It enhances and glorifies the work of medical missions at home and abroad today. Indeed, we do not appreciate enough the healing ministry in our midst by physicians and doctors and nurses.

This day's work is like a cameo in a few words of our Lord's mission on earth: teaching, cleansing, healing, with unique authority and the testimony that he was the holy one of God. Authority is the keynote: in teaching, in ejecting demons, in healing; the authority of truth, and of law.

Next morning in solitude, 35.

Now we learn the source of his authority,—prayer and communion with his Father! That busy, strenuous sabbath did not break his early rising habit. Back of all his activities was a life of prayer. See the Golden Text!

Golden Memory Text—My Father worketh hitherto, and I work! John 5. 17.

January 22, 1933

Jesus Forgiving Sin

Mark 2. 1-12

The lesson title emphasizes the heart of this incident,—man's deepest need, the forgiveness of sin. Here it is depicted in a living picture.

From 2. 1 to 3. 6 there is a succession of characteristic cases where Lord Jesus fell foul of the religious leaders. The climax is in 3. 6, where the Pharisees began to plot to destroy him. It all reads like the account of an eye-witness: of Peter himself?

Our Lord seems to have been itinerating in the lake country, with Capernaum as his headquarters. One day the rumor spread that he was home again, and a huge crowd gathered at the door of his house, 1, 2. Perhaps his popularity had something to do with the leaders' envy and hostility.

The true way to master the story is to center everything around Lord Jesus, thus:

	the many, 1, 2
	the four friends, 3-5
Jesus and	the scribes, 6-10
	the paralytic, 10-12
	the people, 12

There was a fourfold miracle here: seeing the invisible, faith and sin, 5; forgiving sin, 5; perceiving intentions of the heart, 8; healing the body, 12.

Healing of a paralytic, 1-12.

The incident is familiar, but the teacher must explain if necessary the way Oriental houses were built, and how the four friends could unroof the roof over our Lord's head.

The lessons and applications are also familiar:

The friendly interest, coöperation, determination, and ingenuity of the four to get to Lord Jesus in spite of all difficulties, 3-5;

Especially their vicarious faith, including the sick man's too, that moved our Lord to action, 3, 4;

His assertion for the first time of sins forgiven, thus meeting the man's greater need, 5;

The challenge of the scribes, not openly but in their hearts, which was quite justified if Jesus was not God. They actually accused Jesus of blasphemy! But their criticism did not divert him, 6, 7;

Our Lord's instant supernatural recognition of their heart reasonings, 8;

The challenge of alternatives, in which he validated his own authority to pardon sins by his exercise of power in the physical cure, 8-11.

Verse 5. Our Lord's insight perceived the eloquence of mute faith,—faith in his willingness and power to heal. So he spoke the word of absolution:

"Boy, your sins are pardoned!"

Verse 9. The visible proof in healing was an analogy of the invisible proof of sins forgiven. To absolve the soul was a higher task than to heal the body.

Verse 10. The key verse. Certain knowledge. The moral and religious purpose of Christ's miracles is evident. Here the prime object is not to relieve suffering, but to exhibit Lord Jesus' power to forgive sins.

Verse 11. Take up your pallet! There will be no relapse!

Verse 12. The climax. Obedience brought the man the power to act, and he became a walking witness to our Lord. The people were moved to ecstasy, and glorified God. So the miracle had religious value.

Further lessons.

Go where Jesus is! He is the great attraction still.

Faith is full of inventiveness. It uses our arms and legs, overcomes obstacles, brings great blessings when persistent. Does Christ see YOUR faith, and MINE?

We are all in the habit of praying for our loved ones. How many are thus brought day by day and laid at the feet of Jesus! Our faith may be the necessary link between him and those for whom we pray and work.—F. B. Meyer.

A doctor or a reformer would have tinkered with the disease. Lord Jesus went to the seat of the man's need at once. Jesus has power to forgive YOU and ME!

We ought to see new fashions in religion,—new demonstrations of Christ's lordship over disease, new implications of the forgiveness of sins and other spiritual blessings. Behold, all things are become new!

The incident may be regarded as an acted parable of the central theme of the gospel, the forgiveness of sins. Paralysis may symbolize spiritual and moral helplessness and sin. Faith was the channel of blessing. The result was complete and immediate. Crowds often keep people from Christ: crowds of selfish interests, of worldly pleasures, of worries, etc.

Golden Memory Text—The Son of man hath power on earth to forgive sins. Mark 2. 10.

January 29, 1933

Jesus and the Sabbath

Mark 2. 23 to 3. 6

Two separate incidents are in this portion. In the first the collision was accidental, in the second deliberate. The first occurred in a wheat-field, the second in a synagogue. The first concerned food on the sabbath to satisfy bodily hunger, the second healing of the body on the sabbath. In both cases it was not so much a question of the observance of the Mosaic law of the sabbath as of the traditions of the Jews.

Lord of the sabbath, 2. 23-28.

What the disciples did would not have been questioned on a weekday, but on the sabbath the acts of plucking and husking the ears of wheat constituted work, and so violated the traditions.

Our Lord made twofold answer, based upon the fact of natural hunger superseding their rules:

First, David had set a precedent for them;

Second, and a deeper reason, the sabbath was made for man's comfort and blessing, for his whole nature, for man as man, for all men. This universal outlook buried their petty rules.

Such a claim challenged the whole system of the religious leaders: hence their hostility.

Healing a shriveled hand, 3. 1-6.

The sinister cloud of the hostility of the Pharisees is growing bigger and blacker (see 2. 16, 18, 24; 3. 2, 6). Matthew (12. 10) says that the Pharisees started things on this occasion by asking if it was allowable to cure on the sabbath, looking for something on which to accuse him. For it was not an emergency case: this man could wait till next day.

A dramatic situation develops. It marks a turning point in our Lord's career. Previous conflicts may have been accidental. Here is deliberation on both sides. It was a test case. Would Lord Jesus ignore the unfortunate man as the leaders were doing, or would he disregard the sabbatic rules?

Our Lord summons the man with the shriveled hand to rise, then he challenges the Pharisees with a Yes-or-No question. It involved the character of the God back of the Pharisees' ritual. Was God a stickler for legal and ritual observances at any cost, or one who sees and mitigates human need first of all? Here was a sufferer, and here was Jesus with power to heal. The moral necessity was for immediate action. Jesus must end suffering. Human need has a prior claim over ritual demands.

Their silence implied such callousness, such hardening of heart, that it made our Lord angry, indignant, over their condition. They had no pity for the unfortunate man: all they wanted was to trap him. It is the only place in the Gospels where anger, wrath, is ascribed to our Lord. Compare Revelation 6. 16, the wrath of the Lamb.

Verse 6 is surprising in view of the prevailing political and religious hostility between the Pharisees and the Herodians. (Consult a Bible dictionary!) Only a deeper hostility to Jesus can explain the alliance. How the Pharisees already hated Jesus! But why?

What principles to govern the observance of the Christian Sunday can be derived from our Lord's attitude to the Jewish sabbath? Are we letting down the bars too much? How do YOU spend the hours of Sunday?

Golden Memory Text—The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is lord also of the sabbath.

Philippians 1 (Continued from page 24)

3. 17, "But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." The prayer is that they may have such spiritual knowledge.

The third word is a new word in the New Testament, used only here, discernment. What does discernment mean? It is difficult to state all that the Greek word means. You will find Moffatt's translation, or Weymouth's, helpful on these two verses. Moffatt's translation is that you may have all manner of insight; that you may have such love and such knowledge that in a situation you may see it as it is, and act accordingly; that you may have good sense and correct judgment. You will have situations no one ever had to meet, and you will have need of insight, tact and power to meet them. No one can tell us what to do every minute of life, and for life we need the help which comes from God.

The fourth word is in the margin of the Revised Version, that we may "distinguish the things that differ." There again the idea is that we may be able to know what is significant, that we may evaluate everything as to that which is important and that which is unimportant, that which is good and that which is the best thing to do.

We are coming today to see that many things we thought important are not important; that we can get along without a great many things we always thought we must have. As we find we can dispense with things we thought essential we place a new value upon things unseen and eternal. If our Father can get all of his children to do this he can set us free as Christ was not able to set free the rich young ruler the day he asked him to abandon all and come into the fellowship with himself and his disciples.

The fifth word in the petition is that you may be sincere.

The sixth, that you may not give offence as a Christian.

(Please turn to page 35)

MRS. IDA Q. MOULTON, Gorham, Maine

FACING LIFE GALLANTLY

1 Corinthians 16. 13, 14. January 1, 1933

Worry and self-pity will take the spirit of gallantry out of the best of us.

A character in "Lovey Mary" says: "Don't you go and get sorry for yourself! That's one thing I can't stand in nobody. I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid and smile. Allus remember, ther's lots of other folks you can be sorry for, stid of yourself."

Optimism, how much the world needs it just now and always! More cheer, more courage, more far-seeing patience! Above all things, the world needs the grace of the sunny side. "Be of good cheer, I have overcome the world!"

* * *

Writes O. S. Marden: "When God wants to educate a man he does not send him to the school of the graces, but to the necessities."

Who has given an uplift to civilization? Not your men favored by fortune, but Fulton with a paddle wheel; Michael Faraday with old bottles and tin pans in the attic of an apothecary's store; a Whitney with a few tools in a Southern cellar; a Howe with crude needles and shuttles making a sewing machine; Professor Bell, poor, experimenting with the simplest apparatus. No great things are accomplished without self denial and labor.

* * *

Suggestions from various sources for a gallant life.

G—ood deal of a puzzle is this life of ours: but if we were more determined to enrich it by worthy service than we are to solve its mysteries, we should be happier;

A— victorious will is a perpetual tonic;

L—ions were in Pilgrim's pathway before him, but he pressed forward and found them chained;

L—ife is always difficult in proportion to its intensity and reality;

A—nd my rule is, said Benjamin Franklin, to go straight forward in doing what appears to me to be right, leaving the consequences to providence;

N—ot enjoyment and not sorrow
Is our destined end or way,
But to act that each tomorrow
Find us farther than today;

T—here will always be stars through window bars—if we look to see them shine;

L—uck is simply pluck, and the doing things over and over;
Courage and will, perseverance and skill,
Are the four leaves of luck's clover;

I — cannot on the tongue means mostly "I will not" in the heart;

F—aith takes up the cross, love binds it to the soul, patience bears it to the end;

E—very tomorrow has two handles. We may take hold of it by the handle of anxiety or by the handle of faith.

HOW MAY WE KNOW GOD'S WILL?

Psalm 119. 105. January 8, 1933

The late F. B. Meyer asked the captain of the boat upon which they were crossing the Irish Channel:

"How do you know Holyhead Harbor on so dark and starless a night?"

He replied: "See those three lights? Those three lights must line up as one, and when we see them so united we know the exact position of the harbor's mouth."

Dr. Meyer wrote: "When we want to know God's will there are three things which always concur: the inward impulse, the Word of God, and the trend of circumstances."

These three are indicative of his will. Never start until these three things agree!

* * *

The Greeks had a foot-race in which speed and endurance were not the only tests. Each man at the start was given a lighted torch, and the laurel wreath was for the one who came in first with his torch alight.

"Thy word is a lamp unto my feet, and a light to my path."

Keeping this word-torch alight in our hearts will lead us along the pathway of the will of God. There never yet has been found a substitute for this light. It illumines every desire of the heart, revealing which desire is in accordance with God's will, and which is not.

* * *

In Memorial Hall at Harvard University are some beautiful sentences frescoed on the walls in Latin. As the workmen painted them they obeyed the artist, put the letters and colors where they were told, without understanding their beauty and meaning.

Thus we often write our daily lives in an unknown tongue, not comprehending its whys and wherefores. But let us be of good cheer! Some day there will be read out in a heavenly language a life story undreamed of by us.

* * *

"I learned one great lesson during the War," writes Hugh Walpole, the English novelist, "or rather, I began to learn it, the lesson of passivity. One realized so quickly how helpless one was against the determined purpose of events, and gradually perceived that it might be possible that one would always do better if one waited for direction."

Waiting and listening are putting ourselves in tune with the infinite will.

HOW UNSELFISH SHOULD WE BE?

Matthew 16. 21-27. January 15, 1933

Barnard College has received a sum of money from a lady, the interest of which is to be used annually as a prize to the graduate whose school years have been marked by the most unselfishness.

A student's hardest lesson is learning to say "No" to self!

* * *

Two colored men in Washington, D. C., were appointed to pick out a candidate. After a while one returned and asked for an extension of time.

"Mr. Chairman," he said solemnly, "the committee is divided. Mr. Johnson, he's for hisself, and I'm for myself, and we're having hard work to get together."

This confession throws light upon many circumstances and enterprises of the present time.

* * *

William S. Dutton says that American industry is spending more than $200,000 annually on research, making ready for ten, twenty—yes, even fifty—years hence. They are looking out not for next year, but for 1936 and 1940 and beyond that.

Unselfishness is not limited by time or space. Its greatest opportunities are in the present.

* * *

Fanny Ferber Fox, sister of Edna Ferber the novelist, says she "does not want to be independent." She feels that her great purpose in service is in her home, and wants to express herself within its four walls.

A mother sets no limit to her unselfish service for her children. Sometimes this attitude becomes a weakness which

should be guarded against by members of the family, lest the mother becomes naught but an upper servant.

* * *

There is a parable in India about the Selfish Fool, who owned a rice field. The first season the irrigation water covered his field and made it fruitful, then flowed on to his neighbor's fields, bringing fertility everywhere. The next season the Selfish Fool said within his heart:

"This water is wealth, it is liquid harvest. I was a fool to let this treasure escape to my neighbor's land."

He robbed his neighbors, and spoiled his own crop, for the irrigation water brought blessing while it flowed, but when it became stagnant it bred a marsh.

There is such a thing as destructive selfishness. Have you ever seen it?

DANGERS OF LIVING JUST FOR THINGS

Luke 12. 13-34. January 22, 1933

A native of India went to the home of a missionary, carrying a heavy sack. Laying it upon the ground and unfastening it, he emptied out of it a large number of idols.

"What have you brought these here for?" asked the missionary.

"You have taught us we do not need them, sahib," the native replied, "but we in our village think they might be put to some good use. Could they not be melted down and formed into a bell to call us to church?"

The suggestion was eagerly accepted, and the transformed idols are now calling those villagers into the church. God himself surely never looks with disfavor upon our worldly possessions when used in his service under the spell of his love.

Have you no idol to put under this spell for transformation?

* * *

"Millions of money for an inch of time!" cried Elizabeth, Queen of England, when dying.

Reclining upon a royal couch, ten thousand dresses in her wardrobe (as recorded in history), a kingdom upon which the sun never set, she who had wasted more than half a century upon the things of this world willing to barter them all for an inch of time!

What shall it profit a man to gain the whole world and lose his own soul? Or what can a man give for an inch of relentless time?

* * *

Wrote Basil King, the novelist:

"When I came to the apprehension of God as a dynamic creative force always and always and always feeding the universe out of his everlasting stores, and became willing to be dependent upon that force as a child is dependent upon a father, becoming conscious that I must co-operate with that force, I began to enter into a new joy and a new mastery of life."

Your heavenly Father knoweth that ye have need of all these things, . . . but seek ye first the kingdom of God, (that is, co-operate with him), and all these things shall be added unto you! Matthew 6. 31-33.

* * *

The Emperor Valentinian of Rome was so devoted to the sports of the amphitheater that his prime minister remonstrated with him, saying:

"You are neglecting the affairs of the state! The empire suffers for your amusements."

The emperor immediately registered a solemn vow that he would never again cross the threshold of an arena. He kept his vow. May you also register a vow to renounce anything or many things that absorb your duty to others!

WHAT GOOD IS OUR CHURCH DOING?

Matthew 5. 13-16. January 29, 1933

Years ago, when most buildings were of wood, people used to have "raisings," at which all the neighbors got together to raise the frame that carpenters had hewn out of logs and prepared, and fasten the beams together with pins and braces.

Churches stand in any community mute evidences of unity of purpose.

* * *

Here are ten reasons given by many of their appreciation of church services:

I like to sing hymns with the congregation;

I like to meet my friends there;

I was brought up to go, and I like to go;

I think it is a wholesome thing to be identified with the church;

I go as an example to my children;

I enjoy the beauty of the service;

I need the comfort the church can give in time of trouble;

I go to church to forget petty cares;

I go to church to find strength and inspiration;

I go to seek the peace that passeth understanding.

* * *

It is said by a man of vision that the church is a great Amalgamation Society, having the same mission in the world that Americans have in their own country, to Americanize aliens and make them good Americans. After the second or third generation it is hard to detect citizens of alien birth from those of native birth.

This was Paul's vision of "strangers and foreigners" becoming "fellow citizens with the saints, and of the household of God."

* * *

C—hurches—

H—elp the individual to keep his savor;

U—nfold Bible principles, and enfolds those who accept them as their daily guide;

R—eform the lives of people, and indeed the whole world;

C—reate a spirit superior to race prejudice;

H—elp and stand back of every righteous cause;

E—nable a believer to adorn his profession;

S—erve as an agency in education, law observance, and propagating the gospel and every good thing under the sun.

Our Knowledge of God

(Continued from page 18)

is not so much what we know about God that is of value, but that you and God are together. Communication is established, and so communion is possible. Abraham is called the friend of God. That is not one who made God his friend, but one whom God made his friend. It always begins from the divine side. You and I could never make friends with God unless he first made friends with us. And therefore it is all important that we should find what the Word of God is.

When God speaks to man great things are sure to happen. The infinite future is implicit there, and that is why I have spent so much time today in bringing before you the value of the theology of the Word.

Christianity, then, believes in the sovereignty of God. There is no rival to the Eternal. The dread fact of sin, either human or extra-human or supra-human if you will, does not eliminate or impair the truth of God's sovereignty, and this sovereignty is unqualifiedly explicit in the doctrine of God the father and creator. Sin does not make God an impotent God, nor can pantheism be tolerated which makes God indifferent to sin. That must be made clear to our own generation. It must take its rightful place in preaching. "I believe in God the Father almighty, maker of heaven and earth."

(To be continued)

SUNDAY, 1st. *He led them forth by the right way. Psalm 107. 7.*

Another year has slipped away,
With all its failure and success,
Its faith and fears, its joys and cares,
Its restlessness!

But with new confidence and trust
We dare to greet the new-born year;
Believing that the living God
Is ever near.

—Needham Phillips.

MONDAY, 2nd. *And David said to Solomon his son, Be strong and of good courage and do it! Fear not, nor be dismayed! For the Lord God, even my God, will be with thee: he will not fail thee, nor forsake thee. 1 Chronicles 28. 20.*

Whether it be New Year's or any common day, remember that all our days and all events of our experience lie in the hands of him who has given us life! If our hearts are at rest in him, that makes the forward look always a look of confidence.—Isaac Edwardson.

TUESDAY, 3rd. *God having provided some better thing for us. Hebrews 11. 40.*

I only pray
That every wish and hope
That God has for thy life and mine
Upon this New Year's slope
May blossom beautiful and fair,
Fulfilled and nobly done,
And heaven be nearer by a year
Of holy benison!

—Edwin Osgood Grover.

WEDNESDAY, 4th. *And the Lord said unto him, Arise and go into the street which is called Straight and enquire in the house of Judas for one called Saul of Tarsus: for behold, he prayeth! Acts 9. 11.*

It would seem as if the biggest thing in all God's universe is a man who prays. There is only one thing more amazing, and that is, that man, knowing this, should not pray.—Samuel Chadwick.

THURSDAY, 5th. *Choose you this day whom ye will serve! Joshua 24. 15.*

How little we know what is before us! Living, but living an uncertain life, let the season utter its warnings! One thing is certain, that if you desire improvement in anything it will never come to you accidentally. It must begin in a distinct, resolved purpose to make a change for the better.—Ephraim Peabody.

FRIDAY, 6th. *And they sung a new song saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation! Revelation 5. 9.*

If the blessed life begins in a clear and complete deliverance from the past, a new life without condemnation or fear, its starting point is in the cross of our Lord Jesus Christ.—C. H. Spurgeon.

SATURDAY, 7th. *How much then is a man better than a sheep? Matthew 12. 12.*

One sometimes wonders how long the liquor business would last if it depreciated property instead of men. It would not be tolerated by a free people if it touched their sheep, but it only traffics in souls of men!—C. G. Smith.

SUNDAY, 8th. *And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes! Genesis 18. 27.*

As one who practised the life of prayer, Abraham sets an example which is incomparable. "It is a mystery," says D. M. Panton, "that the church is not prostrate on its face before God, so acute is the crisis and so awful and imminent the danger."

MONDAY, 9th. *A merry heart doeth good like medicine, but a broken spirit drieth the bones. Proverbs 17. 22.*

The merry heart is partly a gift and partly an art. Let not those who do not possess it think they are entirely free from blame! A long face is self-made. It indicates that you have done nothing to counteract natural tendencies toward pessimism and cantankerosity. The merry heart is the result of a determination to turn all clouds wrong side out by the grace of God to discover their silver lining.

TUESDAY, 10th. *What shall we do? Acts 2. 37.*

If spiritual things could be purchased, what would be the state of the market? Would the market be crowded with eager buyers, or would it be deserted and silent, with only an occasional merchantman seeking the precious wares? We are told in the Book of Acts that crowds pressed with eagerness to get these spiritual gifts.—J. H. Jowett.

WEDNESDAY, 11th. *If ye shall ask anything in my name I will do it! John 14. 14.*

If ye ask not, it may not be done. Use every kind of prayer and entreaty, and at every opportunity pray in the Spirit!

THURSDAY, 12th. *Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid! John 14. 27.*

What heroic optimism in the midst of war's terrors, and what pusillanimous pessimism in the depths of economic depression! Do we really love money more than life, and do we sorrow more over want than over death? Christ said, "Peace I leave with you, my peace I give unto you." Lord, teach me to use it! The really great soul is he who is possessor of that peace.—Melvin W. Kyle.

FRIDAY, 13th. *Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. John 12. 24, 25.*

Am I a loser or finder of life, eternal, abundant life?

SATURDAY, 14th. *We know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8. 28.*

After the sun the rain,
After the rain the sun:
This is the way of life
Till the work be done!

All that we need to do,
Be we low or high,
Is to see that we grow
Nearer the sky!

—L. W. Reese.

SUNDAY, 15th. *The saints in Christ Jesus which are at Philippi. Philippians 1. 1.*

The word "saints" conveys a blended and elevating notion of religious awe and divine ownership. It casts around the bearer a mysterious presence, a contact with the eternal. The word lends itself to the thought of detachment and separation. The person not only worships, but belongs. It bids him live no longer unto himself, but unto his Redeemer.—H. C. G. Moule.

MONDAY, 16th. *Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life! Philippians 2. 14-16.*

Nothing can help our city and our country so much as shining lives,—lives of simple honesty and faithfulness and good cheer,—lives of men and women who will not lie nor play the coward, who will render to all their dues, who have clear sight to see the right and firm will to maintain it and make it the common law.—Charles Gordon Ames.

TUESDAY, 17th. *And these shall go away into everlasting punishment, but the righteous into life eternal. Matthew 25. 46.*

Men should never trifle with the idea of the punishment of sin. It is everlasting punishment. It is eternal penalty. It is an expression of the horror of God as his infinite holiness looks upon the abomination of sin.—Joseph Parker.

WEDNESDAY, 18th. *Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought. Romans 8. 26.*

Powerful prayer begins with the confession of our ignorance. We have prayed so often that I fear it becomes far too easy. We think we are praying when there is little real prayer. If we are to be praying new prayers, rising higher into the wishes of God, we must begin to feel our ignorance. The Holy Spirit could pray a hundred times more in us if we were conscious of our ignorance, because then we should feel our dependence upon him.—Andrew Murray.

THURSDAY, 19th. *My God shall supply all your need according to his riches in glory by Christ Jesus! Philippians 4. 19.*

Take what God so freely offers!
You will find it help indeed,
Help to live by, help to die by,
Help for each and every need!

FRIDAY, 20th. *Take my yoke upon you, and learn of me! Matthew 11. 29.*

To take Christ's yoke means submission, unqualified submission to his sway. You will know Christ's saving power in its fulness—to meet your daily need in the walk,—in proportion as you know what it is to be controlled by his will.

SATURDAY, 21st. *And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? Mark 16. 3.*

How wonderful to witness a work that can be ascribed only to God! Difficulties were never intended to overcome the Christian. The purpose of God is that his child should face and triumph over his difficulties.—A. W. Roffe.

SUNDAY, 22nd. *Likewise reckon ye yourselves also to be dead indeed unto sin but alive unto God through Jesus Christ our Lord! Romans 6. 11.*

The appalling sign of our times is the fact that we have magnificent ships on life's sea, but few of them have rudders. This may not interfere with their keeping afloat and maintaining their stateliness amid wind and waves, but it certainly keeps them from getting anywhere excepting, finally, upon the rocks. —Taylor University Bulletin.

MONDAY, 23rd. *And Noah builded an altar unto the Lord. Genesis 8. 20.*

Our God is a household God, as well as a heavenly one. He has an altar in every man's dwelling.—John Ruskin.

TUESDAY, 24th. *Remember the Lord thy God: for it is he that giveth thee power to get wealth! Deuteronomy 8. 18.*

Yes, atheists and other godless men gather wealth, but will you please name me a single prosperous family line from Mr. Atheist and Mr. Godless? Their dollars all seem to be double eagles and have wings.—William H. Ridgway.

WEDNESDAY, 25th. *Teach me to do thy will! Psalm 143. 10.*

To pray is to anchor the finite will in the will of God.—J. H. Oldham.

THURSDAY, 26th. *Where is God my maker, who giveth songs in the night? Job 35. 10.*

What tho' my joys and comforts die?
The Lord, my Saviour, liveth!
What tho' the darkness gather round?
Songs in the night he giveth!
No storm can shake my inmost calm
While to that refuge clinging;
Since Christ is lord of heaven and earth,
How can I keep from singing?

FRIDAY, 27th. *We walk by faith, not by sight. 2 Corinthians 5. 7.*

The two most important things in our holy religion are the life of faith and the walk of faith. We must have faith, for this is the foundation; we must have holiness of life, for this is the superstructure. O Lord, give us this day life within, and it will reveal itself without to thy glory!—C. H. Spurgeon.

SATURDAY, 28th. *My soul thirsteth for God, for the living God. When shall I come and appear before God? Psalm 42. 2.*

No man ever wanted God who did not possess him; and the measure of our desire is the prophecy of our possession. —Alexander MacLaren.

SUNDAY, 29th. *Wait on the Lord! Be of good courage and he shall strengthen thine heart! Wait, I say, on the Lord! Psalm 27. 14.*

One of the greatest strains in life is the strain of waiting for God. God takes the saint like a bow which he stretches, and we get to a certain point and say, "I cannot stand any more!" But God goes on stretching. He is not aiming at our mark, but at his own, and the patience of the saints is that we hold on until he lets the arrow fly straight to his goal.—Oswald Chambers.

MONDAY, 30th. *Rejoice in the Lord alway! And again I say, Rejoice! Philippians 4. 4.*

Paul did not write such words as these when he was caught up into the third heaven, but from the prison in Rome.— A. C. Gaebelein.

TUESDAY, 31st. *Come unto me, all ye that labor and are heavy laden, and I will give you rest! Matthew 11. 28.*

Just as I am, 'twas wondrous grace
To undertake my hopeless case,
And now to see thy lovely face,
O Lamb of God, I come!

Philippians 1 (Continued from page 31)

A certain Jew wrote an article for the *North American Review*. In that article he said that Christians reflect God as stained glass windows reflect light, but Jesus reflected him as a perfect crystal. That is a beautiful illustration of the thought which we have here of Christ's sincerity. He who perfectly reflected God could give no offence to those who loved God.

The last word to notice in this chapter is the word abounding. Not to be satisfied to be just Christians and in a mediocre sense, but to be people who will surprise others by the way they act in certain situations. They will be surprised that you are forgiving. They will be surprised that you are magnanimous. They will be surprised at your serenity. They will be surprised at the way you treat other people. That is the sort of abounding this first chapter talks about.

In and about Chambersburg, Pennsylvania, there are five churches: Falling Spring Church, Clear Spring Church, the Rocky Spring Church, Silver Spring Church and Middle Spring Church. Upon asking what they all meant the reply was that in the early days the nearby Christians gathered together on the sabbath by the springs. They would take their lunch and spend the day at that spring. When the city began they erected their churches by these springs and named them for the springs.

That has always been a symbol to me. The spring is something that abounds. It does not dry up. When we can say, "All my fountains are in thee," if people meet us in the morning we will not be grouchy, we will have the spring of life within us and be always buoyant, and in the afternoon and evening we will be always the same. We will have this abounding life of Christ which makes it possible for each Christian to be a "great soul even if in a small house," and thus to live triumphantly.

(To be continued)

PRESIDENT W. DOUGLAS MACKENZIE, D.D., HARTFORD, CONN.

EPISTLE TO THE EPHESIANS

Sunday, 1st. Ephesians 1. 1, 2.

1. From the Acts of the Apostles we learn how intimate were the relations between Paul and the church which he had built up through more than two years of concentrated labor at Ephesus. When he writes this letter to "Ephesus and her daughter churches" he does so not only with all the care and kindness of an earnest teacher and pastor, but with all the authority of his apostolic office. Others might be called apostles or missionaries of Christ, and they too might be and were conscious of appointment by the will of God. But from the first the whole church recognized, and history has confirmed it, that a certain group were apostles of a peculiar standing and quality.

2. It is in his consciousness of this apostleship by specific divine appointment that he addresses the Christians in Ephesus and other cities of Asia Minor. To him, as the apostle, they are known and loved as "saints," that is, people who have become set apart for a divine life. No doubt he knew that the word could not be used in the same full and glorious sense of them all as individuals. But that is the ideal then and now, that avowed members of any church of Christ should be regarded as living dedicated lives. If our pastors do not see and expect that, it means the paralysis of the church.

3. And of course to such people who really are in Christ Jesus belong the supreme values of human experience, namely, divine grace and divine peace. For every dedicated life, in its constant worship of God and Christ in one vision of faith and love, is under the control of eternal love and in possession of that peace that is beyond understanding.

Grant us, O thou God and Father of our Lord Jesus Christ, to possess in our souls the secret and joy and power of life in Christ Jesus! Amen.

Monday, 2nd. Ephesians 1. 3-6.

1. It is probably no exaggeration to say that these twelve verses, 3-14, constitute the most glorious single sentence in all literature. It is in the form of a sublime benediction, and pours blessing upon the greatest name for the creator and lord of the universe which has ever been brought to the lips of men, "The God and Father of our Lord Jesus Christ." It is blessing in return for blessing which he celebrates in a stately movement of thought, or rather in a vision of eternal realities which moves his great soul with a truly celestial joy. Seldom if ever can a human mind have been excited to such a fusion of loftiest ideas with intensest emotion as that of Paul as he unfolded the successive phrases of this majestic passage.

2. His mind is living among transcendent, heavenly realities. The transactions of God with the human soul cannot be reduced to terms of everyday, human, secular relations, as so many nowadays are trying to explain them. They are transactions in the eternal, planned from before the foundation of the world and having their end in the perfection of our human nature. That we, even we, should stand utterly pure in an atmosphere whose essence is love, that is the program of God!

3. And that program or "mystery of his will" (9) has for its supreme central figure one who is called "The Beloved." Ah, what idea can surpass that idea, that one person should be the center on whom the vast love of God should be gathered in order that from him—"The Beloved"—we should receive the radiance of that love!

Almighty God, Father of the Beloved, enable us to utter with the apostle's vision and meaning and joy this benediction of thy name! Amen.

Tuesday, 3rd. Ephesians 1. 7-10.

1. Although the apostle's thoughts are moving among celestial things they are not mere abstract dreams. They have taken hold of history. The eternal purpose of God is only known through events in time, dealing with our real human problems. The supreme problem for us is salvation, deliverance from evil, that we may attain that pure perfection referred to in verse 4. And it is exactly that problem which has been dealt with by the divine wisdom and prudence, which is conferring a new wisdom and prudence upon the souls of men.

2. It is true that the word "blood" has to be used to describe that wisdom and prudence (compare 1 Corinthians 1. 18-25). But that refers to an event on Calvary where the apostle always sees a sordid event in time lit up with the vast glory of the purpose and love of God. We read of the death of Socrates in the light of his personality and teaching, and it becomes far more than a mere blundering execution. We read even of the murder of Julius Caesar in the light of vast movements of thought and life which produced it and resulted from it. So on a far different scale from all other events we see Calvary always, and dripping blood, and cruel nails, and dying words, under the transfiguration of "the mystery of his will."

3. Yes, the forgiveness of our sins, without which we can never be made blameless and perfect, is to become a universal human experience in order that at last all humanity should be gathered together in Christ! Paul even says that "all things" are to be summed up in him. It is a vast thought, and it includes each of us in its awful sweep.

O thou whose will is the foundation of the universe, we bow before thy holiness and love in Christ! Amen.

Wednesday, 4th. Ephesians 1. 11-14.

1. The eternal will with its eternal foresight has to do not merely with vast general movements of history, but with specific facts. "God is concerned, incredible as it may seem to you cultured Ephesian scholars, God is concerned with each of you. Nay more, he actually dealt with our individual personalities when he brought us to faith in Christ. That meant that we were put in possession of this divine inheritance, not only we who first heard and accepted the gospel, but you who later heard it all from us and believed it."

2. The apostle goes forward in his daring message to assert that God has given to these Christian believers a certain pledge in advance of the fuller possession yet to be conveyed to them. It is like an engagement ring, or an option by which a man secures the right to acquire full possession of a property at a later date. This is the "earnest of our inheritance," and it is the gift of the Holy Spirit to each surrendered, believing soul.

3. These are great conceptions. They are not surpassed by any of our modern attempts at restating Christian experience. They do lift each humblest citizen of earth to the lofty status of a conscious citizen of heaven, to a fellowship with the eternal God which the wealthiest may well envy, which the most learned cannot explain away, be-

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

fore whose dignity the most powerful must bow their heads in the humility of earnest desire.

O thou who hast opened thine own fatherhood to all the sons of men, grant to us in our humility this dignity, through Jesus Christ! Amen.

Thursday, 5th. Ephesians 1. 15-18.

1. In this epistle Paul gives the impression of a man who lives constantly in the mood or attitude of prayer. For him the prayer life does not mean the utterance of certain forms of prayer at certain fixed hours, more or less frequently during the 24 hours. He is so possessed by the divine Spirit that he is constantly swayed by his influence. His personality is inwoven with that of his Lord in such fashion that his motives and plans, desires and actions are products of this twofold personality, this new kind of being, Christ-in-a-man or a-man-in-Christ.

2. Now when he thinks of his friends, at Ephesus (say), he immediately finds himself wishing for them the best conceivable possessions and experiences. And his wishes being formed in his heart, which is the abode of Christ, they are all prayers. When he is rejoicing over them, or desiring great things for them, he is of course praying. It is all quite natural, and yet more than human. It is divine living.

3. And what are the greatest things a Christian man can wish or pray for his friends? Wealth? Power? Fame? No, it is the full and free exercise of the highest parts of their nature. We wish for an artist the fullest powers of an artist. We wish for a Christian man the fullest exercise of his human nature in its union with Christ. That is the sum of blessing in these verses.

O Lord of wisdom, grant us insight into the highest values within our reach, that we may seek them and possess them as gifts of thy Spirit! Amen.

Friday, 6th. Ephesians 1. 19-23.

1. What if a man should come to know what God intends to make of him? Not in a vague general fashion, where a man sinks himself in the race and says that he believes God intends some good at last, far off, for us all, but to know what God intends to make of me, individually, personally, in my conscious life and experience. It is no less than this that Paul seems to realize for himself and to desire intensely for his friends individually. That their minds should grasp their destiny. That they should see in a steady vision what is before them. That the infinite God should find in them, as it were (wonder of wonders!), the wealth of an inheritance in which he can rejoice.

2. The apostle does not feel that he is dealing with unreal, dreamlike, or gossamer ideas. He knows that this transformation of human nature requires the whole creative power of God. The people of our day who take salvation so easily (or don't even need it!) are the dreamers. It needs the might of God to change a human being from a dark, self-centered, superficial being to be a living son of God.

3. It needs as much power to make you and me over as it took of divine "working by the strength of his might" to raise Christ from the dead and set him on the throne of the universe. If we believe that we shall come in sight of a greater experience than we have ever attained. To see how much we need God in order to become what we ought to be and how much he has done for human nature in Christ is to be near the utmost triumph of the human soul.

O Lord, show us what thou canst do for us in what thou hast done for Christ! In his name. Amen.

Saturday, 7th. Ephesians 2. 1-3.

1. There are those who think of these verses with dislike and even indignation. They think that the apostle is here blackening human nature more than it deserves, that his thoughts belong to a superstitious age and his words betray their origin in a misanthropic heart. But we had better not make him a child of our wrath until we have considered the facts as deeply as he did. He is writing to Christian men and women, and he professes to be describing their actual experience, and he even confesses that his own moral experience had been in principle identical with theirs.

2. Moreover, he is writing to men who like himself had passed through the greatest change possible to human nature. God had through the living person of Jesus Christ seized their personalities and made a change in the whole of their consciousness which was like raising a man from the dead. For dead they were, though they knew it not at the time. They had lived under the sway of their selfish desires and valuations of life. The principle of all evil (whom Paul in the beliefs of his day describes as ruler over the powers of the air,) ruled them in the habitual direction of their lives. Even though they knew not the will of God as the will of God, they had by the sway of their instincts lived against its holy laws.

3. Now Paul says that he and his readers all knew these facts to be true. Do we claim to be originally and by instinct in tune with that Holy Spirit of God? Do we, apart from the power of Christ, live consciously the pure and unselfish life of the sons of God? Nay, surely, we shall confess that if we love righteousness it is the gift of Christ, if we love God it is because we have been made alive to do so!

O Lord, open our hearts to the facts, that we may realize that only in thy power and spirit can we do thy will! Amen.

Sunday, 8th. Ephesians 2. 4-10.

1. Yes, the dark view of human nature in the preceding verses is the deep shadow cast by the glorious view of human nature which radiates through these verses. For it is a man, speaking also for other men, who now is able to speak of having been "resurrected" and of living in the world as if it were all entirely transfigured. No longer is human nature under sway of evil. It has been re-created for a life of nobility by God himself. Here now is a nature whose whole tendency and delight is toward "good works." In them as in a world of pure delight these people love to work. For them the Lord of all has actually fashioned a new course of active experience. Who is now the despiser of human nature? Who is the pessimist? Who is the traducer of his kind? It is the man who does not know what God has made of men in Christ, or despises it.

2. Nay, we are listening to the grand soul of Paul, this magnificent announcer to the world of the new transactions of God on the surface of our planet. Every phrase in these verses is a separate silver bell. Every statement is a statement of experienced fact. The great love wherewith he loved us because God is rich in mercy; the majesty of Christ, the personal instrument of God's great deed upon human nature; the heights on which humble men and women now may live beyond the reach of other ages and peoples; the ineffable qualities of that inexhaustible heart of grace: all that is God's thought toward men.

3. How humbly the apostle goes on to emphasize that in this transformation we have no credit and no originating power! We simply accept what we cannot refuse. We cast ourselves upon him who, when this message is delivered, is himself pressing in upon our souls.

O heavenly Father, Saviour, life-power, we can do nought but implore thee to seize us one by one! In Christ's name. Amen.

Monday, 9th. Ephesians 2. 11-13.

1. Perhaps the majority of the Christians at Ephesus were Gentiles, and they must have been educated men and women, or this epistle in its thought and language would have been quite inappropriate. But they were associated with Jewish Christians and were read-

ing or being read to from the Old Testament scriptures. They believed that behind the Christ whom they loved and served as their Saviour and Lord there lay the prophetic history of Israel. Perhaps some had been proselytes and had looked up to the circumcised Jews as a superior people, being heirs of the covenant and promises of Jehovah. On the other hand, the Jews had, alas! learned to despise the Gentile and called him "the uncircumcised" in scorn and contempt. Probably no racial division in the world of that day cut so deep as that between Jew and Gentile.

2. Now Paul describes the condition of these Ephesians before their conversion not in moral but in personal terms. They had been living apart from, in complete ignorance of, Christ. For them the "covenants of promise," the Old Testament relations with the Eternal, did not exist. In fact, in the religious sense they had no hope and were without God. This, again, is a question of fact. Perhaps he had often thought that that altar at Athens might have been erected at Ephesus also, "To the Unknown God."

3. True, they had Diana and Jupiter and Mercury and all the rest. But they knew now that they had been living in those former days as practical atheists. And what hope can men have who have no relationship with God? What light can shine on their paths of life? What have they to look forward to and to expect? They knew the answer was Nothing. But now? They are now in Christ Jesus, and the universe is changed!

O thou who hast created us to know and love thee, forgive the sin that keeps from perfect surrender and perfect joy! In Christ's name. Amen.

Tuesday, 10th. Ephesians 2. 14-18.

1. In the Christian church Jews and Gentiles were living together as one community. This was a wonderful thing, for although Jews were commercially active in all the great cities, and some of them like Paul's father received full Roman citizenship, yet the gulf was not crossed in religious and social life. With individual exceptions here and there on both sides the two sides did stand in a hostile attitude toward each other. But here, not through the accidental affection of individuals for one another but through some other force, whole groups of Jews and Gentiles had come into mutual relations of affection and understanding.

2. Evidently there is something of remarkable power in those facts, and the apostle dwells on it with enthusiasm and triumphant spirit. He had inherited Roman citizenship, so that in a sense the separation had been broken down in his case from the first. But it was not a deep-going unification. Here in the Christian church is an act of creation which has produced "one body," nay more, "one new man." This is humanity of a new species, morally and spiritually, which is emerging in the history of the divergent races of mankind.

3. And it is one supreme personality which alone can account for this vast transformation of human nature. No mere prophetic enthusiast, no mere teacher has done this, not even Jesus as a teacher who was executed in a remote land. It is Christ Jesus who is the fountain of that peace which can pervade all races only when they all have become conscious of his lordship, by the Spirit, over the springs of life.

O thou who alone canst see and rule the inmost and most hidden sources of our life, do thou create in all men this sublime knowledge of thee! In Christ's name. Amen.

Wednesday, 11th. Ephesians 2. 19-22.

1. In the marvelous imagery of this passage we have a supreme picture of the future of the true humanity which is being created out of the general mass of human nature by the divine power of Christ Jesus. Naturally the imagery belongs to that age, and especially to the Jewish-Christian thought of the earliest Christians and their apostles. But it does not take much trouble to translate it all into language which comes home to our own ways of thinking. For houses are still built and foundations laid for them. Temples are still erected more or less beautiful and costly as shrines for the people, homes for the worshipers of the indwelling Spirit of God in the name of Jesus Christ.

2. There is one word used by the apostle which sheds welcome light upon the whole passage. He speaks of a building "growing" so as to become a holy temple or shrine where the divine Spirit has his dwelling. These are "living stones," these individual members of the church of Christ, and the whole is a "living mass," as Bengel has it. That is to say, the true humanity is now evolving because one life-force is at work in many individual lives to produce a new type of personality.

3. That life-force, which is producing the supreme stage of evolution on the surface of our planet, is fully describable only by the three supreme names God, Jesus Christ and the Holy Spirit. Each of these names in what we nowadays call its "religious value" is used here in order that the Ephesians may realize afresh and vividly that the one new type of human being is being fashioned out of all kinds and races as we have known them in the past; and that it requires all the resources of the divine nature to do this.

O thou who hast given us visions so glorious of what man may become in Christ Jesus and his Spirit, we would seek that faith through which we may share in the perfected humanity! Amen.

Thursday, 12th. Ephesians 3. 1-6.

1. In view of what he has been saying about the new work which is being done upon human nature the apostle is going to give his readers at Ephesus and in other churches of that region a special message of love (14). But at the mention of the fact that he was now a prisoner for Christ's sake his mind is swept off to the real cause of his imprisonment, and on from that to the great personal experience which started his whole career as an apostle. He remembers that his letter is to be read among some churches which he had not personally founded or visited, and is not sure that they have heard the story of his conversion and the divine commission then given to him to be a missionary to the Gentile world.

2. It was because he had delivered the same message to Gentiles as to Jews that those Jews who rejected the gospel of Christ had him arrested and imprisoned. Now that message is the greatest wonder of all history. The world had never heard of such a thing. It was a "mystery," but not like the heathen mystery religions. It was a purpose in the mind of God unknown, undreamed of, until suddenly it was given forth in Christ himself and announced by men whom his Spirit possessed and inspired.

3. This supreme mystery concerning God's eternal will was this, that the divine purpose made known through the prophets to the Jews was now fulfilled. The whole world was now invited in the name of Christ to see themselves heirs to the highest conceivable boons that even God can bestow. These boons are all involved in the name and spirit of Christ. When you have seen what he means you have seen the final glory of human nature.

In this day of questioning about the missionary enterprise let us pray that it may be worthy of its origin in the message of the apostles of Christ Jesus, the Son of God!

Friday, 13th. Ephesians 3. 7-9.

1. When Paul speaks of the magnificent fact that these Gentiles had received the gospel of Christ, which is the supreme instrument of God's creative power in human nature, his heart is filled full by the thought, "I have been the herald of this glory!" What higher office is possible in the history

of man than to be the minister of this glory, the human vehicle of this revelation in which human beings are brought to the consummation of their destiny? Once more Paul uses words (cf. 1. 19, 20) which ought to be full of modern significance about the dynamic might and energy of the creative process. It needed all that to make him an apostle!

2. Was this conceit or exaggeration? Does it require divine might to make a man worthy to be a minister or a missionary of Christ? The apostle is a humble man. With "most delicate modesty" and sincerity he describes himself as the least of those who are surrendered to Christ. Each soul that is open to the divine light sees of evil within itself what others from outside cannot know. With perfect health of mind such a soul confesses its unworthiness, and is in that act released and made free in the happy universe of the divine purity.

3. It is a depleted ministry which results where men think of themselves mainly as ordained to perform ecclesiastical functions, or to lead in secular amusements under the name of social service. People reverence only those whose conviction is that the might of God has appointed them to make known divine realities, to be the channels of the life and spirit of God in Jesus Christ.

Almighty God, we beseech thee to fill all thy ministers in all churches with the power of Christ himself! In his name. Amen.

Saturday, 14th. Ephesians 3. 10-13.

1. And this gospel is for Paul's mind, as it was for the mind of Christ himself; no merely earthly affair. There are superhuman, unseen beings or powers, Paul believes, who are interested in earthly events. The creation of the church by the "many-colored" wisdom of God is an event so great that even heaven bends with adoration over this fulfilment of the eternal purpose of God.

2. The chief note of ancient life, as soon as God was named, was that of fear. Men felt themselves separated from the utterly holy One and unable to approach his presence. Jews dreaded Jehovah, and Greeks feared even the unknown god. But the new day is shining with this fact that every man may come into direct personal speech with the living and thrice holy God. It is a simple historical fact that this mighty change in the moral and religious consciousness of mankind took place at that time. It was the effect produced by the whole person and the whole story of Jesus Christ. It is our faith in him which has given the world its conception of the God of love.

3. It is a queer turn of thought which this sensitive mind of Paul takes in verse 13. As he pauses after dictating that long and majestic sentence he recalls or has read to him the first words of it. "Ah, a prisoner!" and immediately for a moment he thinks of how some of them may be daunted by that dread fact and perhaps be grieving in sympathy for him. "None of that!" he seems to say. "Such tribulations as mine are glorious. I am suffering at the hands of Jews because I have opened the world of the gospel to you Gentiles. Look on my pains therefore, as glorious because they are the price of your glory!"

Let us pray that the whole of mankind may receive the glory of the new life!

Sunday, 15th. Ephesians 3. 14-16.

1. The apostle, having resumed the beginning of a statement that was broken into by that long aside, repeats the opening words (1), "For this cause." The "cause" is the grand vista opened up before his mind at the end of chapter 2 as he contemplated this new community of human beings, this glorious temple of humanity which is the dwelling place of God through the Spirit. With that sublime destiny of human nature before him he now thinks of the individuals who compose that heavenly structure, shining there on earth. The whole glory is made up of glorious parts. Every stone is a living, quivering, absorbent, radiant human spirit. Each Ephesian Christian is like that!

2. Therefore, he says, I bow, as in humble, passionate intercession, for each individual. And he lifts his readers to a great height even as he describes his prayer for them. It is addressed to "the Father of our Lord Jesus Christ." He is the origin of all fatherhood, the real head of every family, and as such has called all these Christian believers into one vast family of which Jesus Christ is Lord. They are to picture him even in prison, even though he did not know some of them personally, yet as taking them constantly into his heart of holy love and asking the Father to give them the best that even God can be conceived of as giving to human souls.

3. And what is that best? Why, it is nothing less than his own spirit! What more can there be in the universe than that? And once more the apostle has to use those words expressive of power, might, energy.

It is extraordinarily significant that to these educated people he uses that language. He sees that it takes as much of divine force to save and perfect a soul as to create a universe! If we could see each process we would also see that.

O thou who art the might of God, Spirit divine, fashion these souls of ours after the image of God, even Christ himself! Amen.

Monday, 16th. Ephesians 3. 17-19.

1. Those only know what the word spirit of God means who identify it with Christ himself. To pray that the spirit may take inmost possession of a man would be a vague abstract notion until it is made real and rich with meaning by that other name. "I mean," the apostle seems to say, "that Christ must have his abode, be settled permanently, in your hearts in the universe of love." This Christ-mysticism which some attribute to Paul he considers as the right and privilege, the goal and ambition of everyone who believes in Christ at all. And today we can have no loftier conception of the full endowment of human nature.

2. The apostle's heart and mind are overflowing with this great idea, and he goes on with it in language which we may translate less elegantly but more vividly as follows:

"May you be rooted in the soil of the divine, founded on the rock of the divine! May you have the mental energy to take into your grasp, what all surrendered souls should have, the love which is of infinite breadth and length and height and depth, the love whose measure surpasses this mind of ours, the love of that heart of Christ for each man!"

Redundant, excessive, such language must seem except to the soul that has felt even a little of the reality which it seeks by its energy to make real for us, Christ in our hearts!

3. And there is the answer to the question, What is to be the result of it all? Where do we arrive in our thought of what we are meant to attain if we can only describe it in language so exalted, which seems to leave us breathless in the clouds of heavenly dreams? The end is still more extraordinary. It is that your soul, O finite child of man, may be filled full with the infinite God himself! What more is there to say or to desire? *Finitum capax infiniti*—the finite CAN contain the infinite!

O God, before this prospect of an experience sublime give us courage to keep our faith and make our prayers! Even in Christ's name. Amen.

Tuesday, 17th. Ephesians 3. 20, 21.

1. This is one of those glorious benedictions which time after time rise out of the apostle's moods of intense thought and intense emotion. He has been moving on the heights, as it were in celestial scenes, where the divine takes up the human and transmutes it into its own

glory. Before he descends to earth to deal with practical problems and situations this unique genius must (as it were) bid farewell to that mood in language that throbs with triumph and gratitude.

I wonder if he walked up and down as he dictated, if he stood still at difficult passages, increased his pace when ideas and words like a rushing mighty river in a gorge of the Rockies poured out in long sentences and great phrases? I wonder if he paused here and lifted his arms in prayer as he uttered this great sentence?

2. What other department of human experience could give rise to such conceptions as these? Not science or philosophy can do it. Not art or the poetry of human loves and loyalties can do it. Such ideas clothed in such phrases are only forged where the divine and the human, eternity and time, the all-perfect and the all-needy meet, and the flash of almost blinding light breaks forth. It is once more a vital energy, a dynamic power that create Paul's vision of what God can and will do for man.

3. This almightiness is "energizing in us," its glory is shining in the fact that this church exists, this unique new community which is the temple of Christ Jesus. Beyond any prayer we have offered, any dream we have pondered, God can do for us what only can be measured by the glory of the church and the glory of Christ himself. Forever and forever may his praise resound!

Fill us, O Lord, with that energy of faith and joy which inspired thine apostle in Christ Jesus! Amen.

Wednesday, 18th. Ephesians 4. 1-3.

1. In beginning the second and (as it were) practical part of his letter the apostle once more emphasizes the fact that he is writing as a prisoner. What his bonds were we do not know, or even whether it means that he was all the time bound to a soldier guard. But no doubt he recalls this fact with the idea that his readers will listen with all the more earnestness to his message. It is his loyalty to Christ that has brought him to this pass, and they must be moved by that fact to deeper consideration of his words as he earnestly pleads with them to behave in a manner that is worthy of their high standing as men whom Christ has called into relation with himself.

2. But Paul is aware that spiritual dangers haunt the souls of men even on those heights where he has been conversing with them. Conceit is a supreme danger of all gifted souls, and of those gifted with high spiritual experience no less than of others. So Paul, with perhaps a glance at his own heart as he drops from the exaltation of the previous paragraphs, reminds us that the beginning of all Christian virtue is to be found only in a lowly self-estimate and a submissive attitude toward the trials of life. (A prisoner for Christ's sake knows that!)

3. And the first outgoing thought from their humble and submissive hearts must be to keep in relations of perfect harmony with their fellow Christians. The love of that new brotherhood was, and ought to be always, a most real and potent force in the hearts and lives of all true Christians. To realize all that their joint union with Christ means must awaken a sense of kinship real and deep and pure and full of joy.

O thou who art the source of eternal life, grant thy people such joy in its possession that they shall be dear to one another! In Christ. Amen.

Thursday, 19th. Ephesians 4. 4-10.

1. Paul is still thinking of that wonderful new community of men and women which has spread so rapidly over Asia Minor. It is the individual members of it, who are so many different kinds racially and socially, whom he is addressing. He intensely desires that they should think and feel deeply the fundamental fact of their new unity, in spite of and across all these lines of separation. He uses strong, powerful facts to express the idea that they are actually "one body," and the body is inhabited by one spirit. We know from other examples of group life how men can realize some hope and purpose so intensely that all the members will, for a time at any rate, sink all differences to attain that end.

2. But in this community which is the body of Christ we have something new and greater than any other association in the world. The one purpose they cherish is derived from the call of God, which brought them under the rule of the living Lord Christ, to cherish one common absolute faith in him, to confess all this in one public rite of baptism. And he lifts his mind and ours beyond all time and all events to the one source of all, the God and Father who is working over and through all these Christian souls.

3. Now this whole new situation is through Christ, from whom each member receives his share of this new life. Paul quotes a psalm (68. 18) and uses it in the fashion of the Jewish rabbis to bring out the idea that our ascended Lord is one who has shared our whole range of human experience. Down to the depths of death, whatever they are, he went, and far above all our measurements he is exalted over the life of man, that all who are his should possess the fulness of his power and love.

We bow in humility, but we rise in confidence, O Lord of all grace, for the wonder of thy dealings with us in Christ Jesus, our Saviour and Lord! Amen.

Friday, 20th. Ephesians 4. 11-16.

1. It is Christ the living head of the church who gave, Paul says, these various officers to his community. The apostle in different epistles names the church officers differently, both as to number and mutual relations. He probably with his assistant missionaries organized each individual group of Christians according to their special needs in their various environments. But the supreme purpose of all church officers is the same everywhere. It is not for personal glory or material reward, but wholly for the building up of a unified ethical and religious life among the membership, that they are appointed to those several tasks.

2. Indeed, the ideal of every church is raised to a great height in verse 13. It is a rich and noble conception, surpassing that which can be pursued by any other society of human beings, when all have attained to faith in and knowledge of the Son of God, when spiritual childhood has passed into a vigorous and gracious maturity, when individually and together they have reached the standard of that which Christ in all his glorious resources can make of them (13)! The same idea is involved in verse 14, where they are pictured as growing up with him who is the directing and inspiring head of the body.

3. With characteristic courage the eloquent apostle again piles upon his readers' less gifted minds image after image to produce his desired effect. That effect is that alike the humblest and the most notable members of a church should equally realize that they are expected to be moving, working, growing toward an ideal of corporate life which only being in Christ can make conceivable and only living in love can make practical.

We beseech thee, O Christ, that every church of thine in this land may press towards the high standard here set forth! In thy name. Amen.

Saturday, 21st. Ephesians 4. 17-24.

1. Once more Paul recalls to those first readers their experience, their spiritual condition before the message of Christ was brought to them. They must consider the contrast between that state and this in order to give themselves with ardor to the moral demands of the new life. For before Christ came to them they had been living in a world of illusion; their minds were confused as when dusk makes the path uncertain.

The life of God was something foreign to their ways of thinking and living, and the general result was an immoral habit of life. Some, indeed, became subject to "the horrible grasp and plunder which lust involves," which Paul calls the "greediness" of the lascivious mind.

2. Paul never could have meant, either here or in Romans, that every heathen man was the slave of immorality. He is describing the general spiritual darkness which his readers knew to be real, and the direction in which men were apt to be driven by their passions.

3. But Christ has changed all that. They at their conversion and in preparation for baptism had been taught the new way of life, the truth that is in Jesus. They had been made over at the sources of motive and purpose and action. The vast creative process of God had taken effect in each man's person, and must produce there the love of righteousness and a sense of the sanctity of truth.

This is great teaching about the greatest of all subjects, the perfection of human nature by the Spirit of God in Christ!

Help us, O God, creator and Lord of all, to receive into our deepest hearts the Spirit of Christ! In his name. Amen.

Sunday, 22nd. Ephesians 4. 25-29.

1. Out of these deep creative workings by God upon the nature of a man, the inner springs of all his personal life, what results are to be expected in actual behavior? Is it not a striking fact that Paul begins with an exhortation to give up lying and to speak nothing but the truth? But he is right. For lying is a subtle, pervasive moral poison which penetrates our lives far more deeply than we realize. And the cure, if the whole mass is to be made utterly and habitually truthful, can only come when the spirit of truth has become our perfect ruler.

2. Anger is next dealt with. And what Christian man does not have trouble with that, "How to be angry without sin"? Bengel puts it well, "Anger is (as it were) a poison which at times may have the effect of a medicine, but has to be used with utmost caution."

And even stealing must be avoided, Paul says. Stealing springs from greed, is kin to lying and laziness. Observe, as again Bengel says, that whatever kind of sin you are prone to you must exercise the opposing virtue! The opposite of stealing is working-in-order-to-give.

3. And withal this new kind of personality will learn to avoid all putrid conversation, all language that smells of the dead past. His kind of talk will tend to build up a good spirit in other lives. Somehow people will become gracious who are under the influence of his thoughts.

O God, how far this vision of a new man in Christ exceeds our attainment! Inspire us with fresh hope and energy, even in Christ our Lord! In his name. Amen.

Monday, 23rd. Ephesians 4. 30-32.

1. In this new intimate life which men may live with God there is room for picturing it in terms of mutual emotion. The divine Spirit that is in us is intensely personal, and only so can we be said to hold fellowship with him and with one another in him. Hence we may even speak of his grief when in the deep intimacy of this interior life he finds in us movements which are utterly hateful to him. And yet he maintains his relation with us unto the day of final glorious release of our souls from all evil.

2. But in the meantime look at the world of motives, feelings, choices, which are surging in our inner life! Some we are deliberately dealing with. Some are no doubt revolving in that region known vaguely as the subconscious. Yet over all we now have control just because the Spirit of Christ is in us. Hence we should be constantly choosing between two classes of opposing moral qualities which Paul names here, and which we should ponder earnestly, one by one, to see and feel the hateful horror of the one and the radiant beauty of the other kind of quality.

3. All will be well if we can thoroughly realize what it is to be forgiven and so to be filled with a forgiving spirit. How will those birds of evil omen flee from our hearts if that serene, pure light of generous forgiving love sways our inmost life! Yes, if we daily realize that fact, that God has actually and finally forgiven us for Christ's sake, that should sweep out foul angers and revenges from our souls!

Let us pray that we and all our fellow Christians may know ourselves to be forgiven, and how to forgive from and in and for Christ!

Tuesday, 24th. Ephesians 5. 1-5.

1. This is an astounding exhortation: "Become imitators of God!" Yet it is only an echo of Christ's own words: "Be ye therefore perfect as your heavenly Father is perfect!" (Matthew 5. 45; 1 Peter 1. 17). The imitation is in both cases applied to one quality or attitude of soul, namely, love. Our Lord bids us love as the Father loves. Paul bids us love as Christ loved us when he made the supreme sacrifice. That one divine love of the Father and the Son (of Christ and God, 5) is to become at once the standard and the inspiration of our lives.

2. If that pure and holy love rules our hearts it will cleanse our mind and spirit. Hence Paul names a number of the commonest vices of all non-Christian peoples, and insists that they are so unbecoming to this new spirit of the man who is imitating the Father in heaven and Christ on the cross that they will not be even named as habits or acts of the Christian community. True Christians will shrink from gossiping about them.

3. There is a stern note of faithful warning in these verses which reaches its climax in verse 5. Paul says that Christians as such know perfectly well that no one who is given over to vice or even to covetousness, whether it be greed of money or of lust, can have a place in the kingdom of Christ and God. They belong to absolutely hostile and mutually exclusive spheres of life, viz.: greed of soul and love of God.

Move our hearts, O Spirit of holy love, that we may be true imitators of God! In Christ's name. Amen.

Wednesday, 25th. Ephesians 5. 6-10.

1. Paul knows that these Ephesian and other converts will be assailed on all hands by arguments against their new principle of life, which is entire surrender to the mind and spirit of Jesus Christ. The pagans will try to belittle those vices by methods which are not unfamiliar in the 20th century among our modern pagans. Be sure, he says, that the wrath of God is a real and dreadful fact, and that the kind of life which "the sons of unbelief" do naturally live is exposed to the full and direct action of that wrath!

2. In a few beautiful and thrilling words he turns to the other side. There are now in the world human beings who are actually and accurately described as "children of light." What is it to "walk in the light," to live habitually under the shining sky of that divine and pure love?

Children of light! Was there ever a more beautiful title to describe a type of human being, a more beautiful idea to hold before the whole race of mankind, worthy of that one supreme source of experience who is the light of the world?

3. The fruit of this light, the fruit that buds and grows and ripens under this sky, is in every kind of mood or motive or word or deed which has the flavor and fragrance of goodness itself, of real righteousness, of absolute truth.

O Lord, help us to live in that way which is acceptable to thee, in the name and spirit of Christ! Amen.

Thursday, 26th. Ephesians 5. 11-14.

1. If these Christians are living in a real fellowship with one another, which is based on their common possession of the spirit of Christ, how can they have anything in common with the evil things of which Paul has been speaking? Rather will they be expected so to live that without even discussing the horrid details of some vicious practices they will reprove them. It is a great thing when the lives that Christians live do by their superior quality make people ashamed of things that are morally disgusting.

2. Says one scholar saint of the past generation: "The verse (12) was terribly in point at the time (of this epistle), as every reader of ancient literature knows. Is it much less in point today in the midst of our nominal Christendom?" We know well that in our own day there are serious attacks being made upon the Christian standards of morality, and that there are circles where these attacks take shape in vicious living.

3. Verse 14 is by many taken to be part of an early Christian hymn, which may have been based upon Isaiah 60. 1. Like a trumpet at the Jewish Feast of Trumpets the apostle would sound out the challenging cry in a new form:

"Awake! Arise! Let Christ pour his light upon thee!"

O Lord, rebuke all who in our day would seek to win men over to evil ways, and grant that thy grace may cleanse our world! In Christ. Amen.

Friday, 27th. Ephesians 5. 15-21.

1. The Christian folk are especially under obligation to watch their step, as the phrase goes. They cannot afford to live at random, as those who have no brains. They know that they are surrounded with evil, and that the price of safety is eternal vigilance (16). They must therefore cease to live without sense, but set themselves to study and grasp the will of God.

This is an extraordinary idea, native only to the Christian faith, that a man can actually know what God wishes him to do and to be.

2. An example of utter foolishness is the man who goes deliberately into drunkenness. Alcohol affects people in different ways. Some become quiet and depressed, some voluble and high-voiced. But intoxication leads usually to a reckless disregard of right standards. The opposite effects are produced when the man's soul is occupied by the Spirit of Christ. There is excitement, there is joy, but now it is pure and exalted. Men sing not filthy ditties but noble songs throbbing with the loftiest ideas and holiest emotions.

3. And the note of such men's joy when they are gathered together is that of gratitude. To be possessed of the best gifts of God and to rejoice over them in true thankfulness, this is the basis of what we call public worship. People do not go to church simply because they are not inclined to this enthusiastic gratitude for the gift of Christ and eternal life.

Grant us, O Lord, a generation of young men and women who are guided by the wisdom of the Christian spirit! In Christ's name. Amen.

Saturday, 28th. Ephesians 5. 22-33.

1. We must remember that the apostle is here dealing with the relations of married people who had only recently become Christian men and women. In most cases the men had been converted first and then brought their wives into the new fellowship. This created new aspects to the perennial problems of the married life. On the one side, it may have led some wives to disclaim the traditional attitude of submission to the superior authority of a husband because they were now both equal in Christ. On the other hand, the new law of Christ may have confronted men who loved some other women better than their lawful wives.

2. The apostle strives to lift the whole subject to a lofty level by using the analogy of Christ's relation to the whole church. As the Old Testament spoke of Jehovah as the husband of Israel (see Hosea, for example), so he speaks of Christ as if he were married to the new community. Now this mystical relationship involves the faith and reverence of the church toward its Lord. Let the married woman continue to look to her husband as the head of the house! She is not said to obey, as children must, but to submit herself by a free act (cf. 5. 21).

3. On the other hand, if the woman is lovingly and respectfully to allow authority to vest in her man, he must imitate the love of Christ for the church. So pure, so devoted, so sacrificial must his attitude be to all the interests of his spouse as Christ is to his people! Take the two sides together, and the picture of St. Paul would be that of an ideal home of peace and joy and love, and of the noblest mutual honor.

O Lord, we pray that thy church may still be the center and inspiration of ideal married lives! In Christ's name. Amen.

Sunday, 29th. Ephesians 6. 1-4.

1. With equal frankness Paul deals with the relations between parents and children. Without any modification he says: "Children, obey your parents!" The words "in the Lord" do not weaken but rather deepen the urgency and significance of the command. It is assumed that the Lord, the word and spirit of Christ, is already familiar in those recently pagan homes, and that he is the standard and inspiration of their conduct toward one another. And the ancient command is quoted from the Decalogue, which they all knew, to confirm Paul's exhortation. But he significantly says, "for it is right." The law is universal, grounded in nature. Obedience to parents has been at the basis of all sound civilizations. And the revolt of youth seldom, if ever, promises good to any nation. Parents have been stupid or corrupt to justify that.

2. It is not unreasonable to read that ancient "promise" quoted in verse 3 as a reflection of the fact just stated, that true reverence for parents secures long life, not necessarily to individual children but to the children as a whole who are always becoming the tribe or nation as a whole. There, in the obedient spirit of the future parents and rulers, order and peace and strength are secured for the nation.

3. But no less firm and urgent is the appeal to parents. If father and mother are to be obeyed, they must on their part avoid rules and commands which merely enrage their children. Parents who are arbitrary, selfish, narrow-minded, are as dangerous to home and society as disobedient children. And the secret of success in a Christian home lies again in their relation to Christ. The parents must so manifest him that the youngsters will be trained and developed in him.

Lord, bless our homes with parents who are made wise by Christ and children who love obedience in his spirit! Amen.

Monday, 30th. Ephesians 6. 5-9.

1. These are among the most revolutionary words in all history. It has taken a long time to work out their implications into practice. Even today there are two or three regions where chattel slavery survives, and many in which it still prevails widely in other and more subtle forms. But the deep moral and spiritual principles which were embodied in the church of Christ began to operate at once, as we see here, and have been gradually removing from history one of the most profoundly established institutions in the world.

2. First he addresses the slaves, of whom there were hundreds of thousands in and around Ephesus. They are to obey their masters "as unto Christ," whose slaves they are in that life which

is perfect freedom. He knows that they cannot fight for freedom. He and they must deal with facts as they are, and especially the fact that they must learn to take Christ with them into their daily toil for earthly masters. For that Lord of all rewards loyalty of spirit in a slave as readily as in a free man (8).

3. But what he says next to the slave-owners is the omnipotent, creative truth. They are also the slaves of Christ, no less and no more than those men and women whom they own and use as their servants. Christ has no respect of "persons." Those outward human arrangements have no direct relation to him. The owner and the slave are equally his. For them both he died. In them both he lives. To him they are sons of God, and equal, absolutely, in their brotherhood.

Let us pray that all remaining forms of slavery may be cleansed out of our own and other lands by the will of Christ!

Tuesday, 31st. Ephesians 6. 10-24.

1. This is a great warfare in which we are engaged. From day to day our outward life may be monotonous and free from strain. Whether slave or slave-owner we must have the daily round, the common task. And for the most part daily duties do not seem heroic, can hardly be likened to a warfare.

2. In this warfare we are equipped with all the resources that are implied in the name of Christ. He may be to us the panoply, the whole armor of God. All that he means to us can be summoned to our aid day by day, hour by hour, when we are conscious of the war in our hearts between good and evil, life and death. But the whole armor which he supplies takes form in our attitudes,—righteousness, peace, faith, salvation. The man who is in possession of these spiritual energies is invincible. But each soldier must keep awake, especially keep at the work of prayer. For it is in that practice that the whole armor of God becomes our effective resource.

3. In verses 18-20 Paul has invited the prayers of his friends for himself. He is an ambassador of the highest: but strange to say, he is exercising that sublime office chained to a Roman guard. He asks them to pray that he may have boldness before men. (See 3. 12 for boldness before God.) For even such a man as he might be discouraged, daunted by the cruel situation, and unable to maintain that audacity without which the gospel can never prevail in any age.

But he is not content with asking their help in prayer: he is sending them help in the best form, namely, in the person of Tychicus. He is one whom they already know as a brother, and whom they love. His life is one of continual and loyal service to the cause of the gospel and to the spiritual needs of the Christian brotherhood. "In the Lord" is the keynote to his character and work: for Christ is his world, his atmosphere, the source and the goal of all his endeavors.

And so the great epistle draws to a close in the usual great manner of this great apostle of Christ. In the new life which the church of Christ is bringing into the world's life the realities are peace, love, faith, grace, as these flow from the divine Spirit, from God the Father, from Jesus Christ, the ruler of man's destiny. Let these be with you in uncorruptness is his last word!

May this celestial purity be the prize of all who in these pages have read this epistle together!

Spiritual and Social

(Concluded from page 28)

Jesus Christ. They have stolen our thunder, and we need it! Jesus said:

"Pray ye, Thy kingdom come, thy will be done on earth!"

I say to you, my brethren, I do not believe we are going to have a vital church unless it stedfastly proclaims a program for the building of a new world. This means the social interpretation of the gospel of Jesus Christ.

CHURCH OF THE LIVING CHRIST

There is one final thing I wish to say. I do not believe we are going to have this vital church in America unless it becomes the church of the living Christ: and that means evangelism.

When I was coming home across the Atlantic I sat for my meals with an English physician. He said to me one day:

"A friend of mine from America visited me this summer. After traveling through Europe and going through a lot of churches he said to me, 'I am sick and tired of seeing Christs hanging on crosses!' "

I will admit to you that for a moment I was shocked. I do not like to hear anybody talk that way, and yet I know what he meant. One of the things you do not often see in the old churches is the picture of the living Christ. My brothers, I know I need the blood of Christ as much as any man. I know what that woman felt when she wrote:

> Just as I am, without one plea
> But that thy blood was shed for me,
> And that thou bidd'st me come to thee,
> O Lamb of God, I come!

I know all of that, but nevertheless, I am not worshiping a dead Christ. I am not even worshiping an historical Jesus. I am worshiping a living Lord, who arose from the dead and is here with me tonight, and who walks and talks with me. That is the only kind of a Christ who is able to give us background for an evangelism that is worthwhile, that is vital, that can win men out of their sin, out of their darkness. And that is the message Russia did not have.

And I say again to you that what we need is to get rid of this lopsidedness in our churches. Here is a man who leaves his people hungry while he specializes in the social interpretation of the gospel, and on the other hand here is the evangelist who seems never to have heard of Jesus' vision of a better world! My brethren, these things ought not to be! I might agree that if we must be lopsided we had better make our specialty this business of winning souls one by one, seeing them born into a spiritual relation with God. But it is not "either—or," it is "both—and." Indeed, it has been my observation that the deeper a man's life runs in Christ, the more his lopsidedness disappears. McComb is right that the great mystics were the social reformers of their time. One of the reasons why many of our people who do get converted do not come into the social view of the gospel of our Lord is that they do not keep their surrender up to date. It is one thing to be born of the Spirit; it is another thing to be filled with the Spirit.

I remember the story Bishop Stuntz used to tell about the old Canadian who came to New York City to visit his daughter. They went out for a walk, and started across Fifth Avenue, when the old man put his hand on his daughter's arm and said:

"Daughter, hold on, won't you?"

She said: "What for, Father?"

And he said: "Let us wait until this crowd gets by!"

With a laugh: "You will wait all day, Father."

The old man looked over that crowd, and his face paled. He looked back at his daughter and he said:

"Daughter, do you think they are all saved?"

And that daughter said what most of us would have to say if we are honest:

"Father, I never thought of that!"

I remembered that story when I went to New York to live. When I first crossed Fifth Avenue I looked over that crowd and said, "I wonder if they are all saved!" After I had been there for a few weeks, and their elbows had jammed into my ribs, I did not think of it so often. But, my brothers, we must think about it! We are here to build a Christian world, to Christianize all of life. What shall it profit us if after we have given a living wage to every man, and have had a fair division of the wealth of the world, if this poor pagan down here is without a lifegiving knowledge of the transforming Christ?

OUR BOOK TABLE

BOOKS WILL BROADEN YOUR OUTLOOK ON LIFE AND RELIGION

Minister and Teacher

A time-honored expression found in the calls issued by many churches to their ministers-elect has been this, "We invite you to become our pastor and teacher." The teaching function of the minister is greatly emphasized today, though, it is to be hoped, not to the disparagement of the pastoral service.

In "The Minister and the Teacher" Dr. W. S. Athearn, now president of Butler University, has sought to supply an interpretation of current trends in "Christian" education, which means, not an education which is unscientific in method but which is distinctly religious in aim, that is, which considers values to be even more important than is science.

Chapter 7 criticizes popular educational theories, some of them mere fads, and defines Christian education as being "the introduction of control into experience in terms of the ideas and ideals of Jesus Christ."

Other chapters discuss Protestantism's Contribution to Character-Building in a Democracy, The Correlation of the Educational Programs of the Church and State, The Backgrounds of Current Educational Methods, The Three Project Schools and the Project Method in Religious Education, The Outlook for the Christian College, and The Christian Minister and the Voluntary Christian Teacher. From a pedagogical standpoint purely the treatment of The Project, a pet word nowadays, both by statement and by criticism is particularly valuable and suggestive. Three types of this method or device are noted: the constructive, the purposeful, and the problematic type.

Two kinds of workers, says President Athearn, must be recognized, the professional and the voluntary. Of the latter class of perhaps two million lay workers much may be expected, provided they are properly trained and directed by the pastor-teacher.

The conclusion is that the "idea of religious education must be sold to the American people." While we do not like that almost slang term "sold" we agree with this able leader and educator that what America needs most is not education, but Christian education; not just more science, but more spiritual sagacity.—Charles A. S. Dwight.

THE MINISTER AND THE TEACHER, by Walter Scott Athearn. Century Company, New York. 274 pages. $2.

The Rebel Prophet

There is so much of new thought and insight in a recently published study of Jeremiah that every student of the Bible will be the gainer by reading every word of it with care. Here are the chapter titles:

The Psychology of Prophecy
The Man behind the Book
The Prophet as a Statesman
The Prophet as a Rebel
The Prophet as an Optimist
The Prophet as a Poet
The Prophet as a Mystic
Jeremiah and Jesus.

The author's aim is to "make the prophet quiver again with life before our eyes." He succeeds. He challenges full tilt the hackneyed views of Jeremiah as a mere pessimist, a gloom, and undertakes to show by chapter and verse that he was a man of quite different personality and character: an aristocrat, a man of substance and education, a statesman, and a prophet of shining character, —a man of destiny, shy and tender, yet soaring at times to the most sublime hopes and aspirations.

The chapter that furnishes the title will no doubt arouse the most curious interest.

A man may be a rebel who will not keep up with others, the author says; he rebels against progress. Another and finer rebel is one who is too far ahead of others: he rebels against law and custom because it is unprogressive. Society is apt to treat the rebel of idealism as harshly as the rebel throwback.

In the realm of religion the rebel is the prophet, the trumpet for a new idea of God, challenging to a forward march of the soul. Jeremiah was such a man. Because his soul was shocked at the vulgar religion of the market place and the Temple he burst out in revolt. He was a political as well as a spiritual rebel. He rebelled against the king, against the princes and rulers, and finally against popular patriotism. He obeyed the law of God rather than the law of patriotism. Withal he loved his nation deeply and tenderly; that love made his rebellion a Gethsemane. And history shows Jeremiah was the only true prophet at that time.

THE REBEL PROPHET: STUDIES IN THE PERSONALITY OF JEREMIAH, by T. Crouther Gordon. Harper & Brothers, New York. 260 pages. $2.

Religion in Our Times

By "Our Times" the author of this book means the period from 1890 to date. His contention that the many writers of the history of this period have overlooked the contribution of religion to our American life is well founded. Dr. Atkins undertakes to cover the field thus neglected.

Beginning with D. L. Moody, whom the author knew personally, one notable figure after another in the church life of our times is studied and evaluated for his contribution to religion in America and in the world. His description of Moody as a "layman unordained with any ordination save a passion for souls, a flamelike faith, a sovereignty of speech and wisdom, and an ascendancy of purpose which made him the master of any situation in which he was involved," adds testimony to the findings of Gamaliel Bradford and others as to Moody's greatness of character and achievement.

Dr. Atkins describes the transition from revivalism to the marked emphasis placed upon the social gospel. Washington Gladden and Walter Rauschenbusch are designated as the outstanding preachers of the new order of religious service. Gladden he hails as a prophet of the church's awakening determination to redress social wrongs, an awakening which has resulted in the Federal Council of the Churches of Christ in America and its social creed proclaimed in 1908. Against early opposition from vested interests this social gospel has slowly "gained the sanction of the sociologist," and "the forward-looking industrialist has become less hostile to it. The church revived forgotten or overlain elements of its commission when it faced its sense of responsibility."

One chapter is given to the rise of the institutional church. In this field of service the Roman Catholic church seems to have succeeded better than Protestantism. The former with its numerous orders of men and women, its traditions and discipline, possesses marked advantages for its work in the institutional field.

The chapter entitled, "Liberalism Wrestles with Its Creeds," will prove of value to younger readers, for here they will find the chief theological issues of recent years described and evaluated as to the real gains for religion made through much travail of scholarship and heat of debate.

In discussing the reckoning of religion with science and its amazing discoveries in astronomy and solar physics during this period the author holds that the religious heart of man need not

quake at the immensity of newly discovered island-universes on the one hand, or at the mystery of the electron on the other. "Religion has never believed that dust is the only reality. It still refuses to believe it, and science gravely doubts it."

Church unity is a growing ideal of all Christendom. Protestantism holds its meetings at Lausanne and at Upsala, with practically every branch represented. The Roman Catholic church is invited, but declines to be present. It has gone no farther "than graciously to permit itself to be conversed with." Some future Lord Halifax and Cardinal Mercier may succeed. Perhaps the impacts of events beyond our horizon may hasten its consummation.

The chapter on "The Crusading Church" is interesting in its appraisal of the successes and failures of the attacks of organized church strength upon vice, the liquor traffic, profanation of the sabbath, corrupt politics, pagan faiths and pagan ignorance and disease through missions at home and abroad.

The review passes on to consideration of many issues of religion bearing on peace and war, Fundamentalism and liberalism, trials for heresy and the Scopes trial, New Thought and Buchmanism, the service of the press and the radio, the cults of India and the last "ism," as to their influence on American life.

"Christianity carries on . . . Religion always has been unfinished. That is the perennial secret of its power."—Frank L. Duley.

RELIGION IN OUR TIMES, by Gaius Glenn Atkins. Round Table Press, New York. 330 pages. $2.75.

David Smith's Commentary

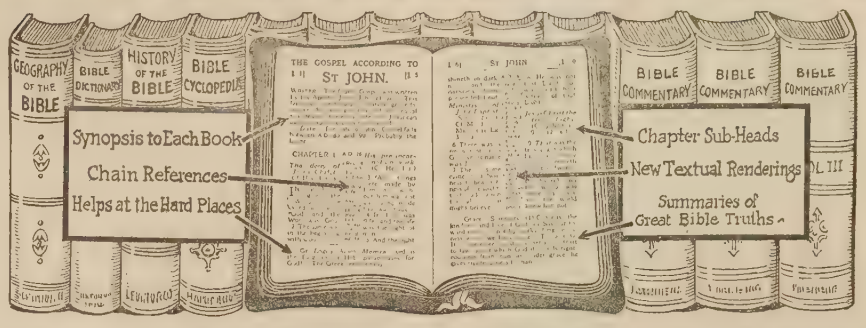
Golden words should be spoken of the two volumes which complete the late Prof. David Smith's commentary on the New Testament. Like the previous three volumes they represent sound and reliable scholarship. They are devotional in character, which means that they are centered in loving loyalty upon Jesus Christ and applied to Christian life and conduct today. A spiritual fragrance fills the pages, and the reader feels in constant rapport with the saintly author.

In Volume 4 Acts occupies 284 pages, Romans 116 pages, First Corinthians 97 pages, and Second Corinthians 73 pages. The plan is to divide each book into main sections, which are in turn divided into appropriate subsections, each of which is given a title and expository treatment.

The type is large, and the margins generous, making sizable books.

A person who reads the New Testament with Dr. Smith will have a sure grasp of its contents and a heart-warming appreciation of its message.

MANY BOOKS IN ONE



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DISCIPLE'S COMMENTARY ON THE NEW TESTAMENT (THE): VOLUME 4, ACTS TO SECOND CORINTHIANS, 570 pages, with map of Paul's Travels; VOLUME 5, GALATIANS TO REVELATION, 709 pages, with map showing trade routes in the New Testament world; by David Smith. Harper & Brothers, New York. Each volume $3.50.

A New Roman Catholic Catechism

Here is a new catechism written by one high in office in the Vatican, and read and revised by certain officials and learned men before being released for publication. We may accept it, then, as a reliable résumé of Romanist belief and practice.

In its arrangement and contents it exhibits all the cleverness of that wise old church.

It begins with Indulgences granted to the faithful who learn or teach the catechism (one page). Next come the principal things that it is necessary or notably useful for every one to know, including the sign of the cross, the Lord's Prayer, the "Hail, Mary," the Apostles' Creed, "Hail, Holy Queen," prayer to one's guardian angel, prayer for the holy souls, the Decalogue, the five precepts of the church, the seven sacraments, the five joyful, five sorrowful and five glorious mysteries of the holy rosary, and several other things (six pages).

The catechism proper is presented in three parts: for little children who are to be admitted to first communion, for children who have made their first com-

munion, and for adults who desire fuller knowledge of Romanist doctrine. These give progressive instruction on the tenets and practices of the church. Footnotes give hints and exhortations to a teacher as to how to elucidate the text, with Bible and other recognized references (220 pages).

Beginning at page 223 and running to the end—over half the book,—there are seven Appendices. The purpose of these is to print citations from the councils, popes and congregations, which together afford solid proof that the teaching enshrined in the catechism is in no sense new, but founded on the perpetual teaching office of the church.

Appendix 5 devotes nine pages to "An Epitome of the History of Divine Revelation." It is well done. Appendix 6 has 201 pages of "Testimonies" from the recognized Romanist authorities in support of the teaching in the catechism, covering almost every question one thinks of. Appendix 7 fills 11 pages with notes on "Some Disputed Questions" touched on in the catechism, that is, questions on which church scholars gave differing opinions, such as prayer in purgatory, children dying unbaptized, hell and purgatory.

We take the position that Christian believers should understand each other, and here is a book that is an official statement of the Roman church. It is not our purpose in this review to dwell upon, much less to argue about, the many points in which Protestant believers and others differ from Romanism. We are one with them in the central verities of Christian faith. Perhaps an understanding of each other's convictions would contribute to that heart unity for which our Lord prayed. Whatever the official statements of Rome may be we know that individual priests and lay people are often more human and sensible than the cold written formulas.

THE CATHOLIC CATECHISM, drawn up by Peter (Cardinal) Gasparri; only authorized English translation by Hugh Pope. P. J. Kenedy and Sons, New York. 508 pages. $1.60 net.

Biographical

FATHER MCSHANE OF MARYKNOLL, MISSIONER IN SOUTH CHINA, by James Edward Walsh. Dial Press, New York. 227 pages, illustrated. $1.

This is a mighty well-told biography. In the first chapter we read of the boyhood of Daniel Leo McShane of Columbus, Ind., born 1888, and of his daily life and education up to his entering the first missionary seminary of the Roman Catholic church in this country at Maryknoll, N. Y., in 1912. The author, who has a keen sense of kindly humor, writes with delightful humanness. Chapter 2 depicts student life and experiences at Maryknoll and thereafter until he was first of its students to be ordained a priest, then in 1919 he set sail for an area assigned to Maryknoll in South China. The rest of the book relates his apostolic labors in that field until in 1927 he died of smallpox contracted at the baptism of an abandoned baby that had the disease.

It is pleasing to read that one Dr. Dickson of the Presbyterian mission, "with whom he was on the most cordial

As Anastasia appears today

and intimate terms . . . forthwith dropped his own work in order to give him every possible care; in fact, he all but lived at the mission for the time."

The book tells an engaging story of unsparing consecrated devotion. McShane never wavered after he had given himself to the priesthood. Never a strong man, he burnt himself out for Christ.

REAL ROMANOVS (THE), AS REVEALED BY THE LATE CZAR'S PHYSICIAN AND HIS SON, Gleb Botkin. Fleming H. Revell Co., New York. 336 Pages, illustrated. $3.

This book, first issued last year, is now in its 3rd edition. The case it presents for the Grand Duchess Anastasia, youngest daughter of the czar, as not having been murdered with the rest of the family, and after many vicissitudes as having reached Germany and safety, grows in interest as time passes. She has many who believe in her claim from personal knowledge, none more sure than the author of this book, who grew up in palace circles with the imperial family by reason of his father's intimate and confidential position as physician to the imperial family. Relatives of the late czar, who inherited his fortune, naturally fight the claim of so near an heiress. The publishers say the book was published in England a few months ago in the face of the protest of King George, but that it has made a greater hit over there than here.

Twenty illustrations, several of them not published before, depict the leading persons and places in the story.

The book is of absorbing human interest as well as of historic value.

COLONEL ROOSEVELT PRIVATE CITIZEN, by Earle Looker. Fleming H. Revell Co., New York. 222 pages, illustrated. $2.50.

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two years ago, "The White House Gang." It is an intimate story of Theodore Roosevelt and his sons and their young friends while he was president. The hero of the book is Quentin, who was killed in France in 1918 while in the aviation service. Earle Looker was a member of Quentin's gang.

A letter to Mr. Looker from Mrs. Theodore Roosevelt is reproduced in facsimile in this new book. It reads:

"With 'The White House Gang' Mr. Looker gave us a picture of Mr. Roosevelt's personal sympathy and understanding. But with this new work he has so exactly expressed the truth of his last great contribution to his country, that I wish to tell him again of my appreciation."

With these facts in hand the reader is assured of a reliable and stimulating book: for a person like President Roosevelt made history every minute.

The story recalls "TR" as police commissioner of New York City in 1896; in the war with Cuba 1898; as governor of New York 1899; a few outstanding incidents in his career as president; his African hunting trip, and what happened when he emerged in the Sudan in 1910 and worked home through Egypt and Europe. His desire to raise a volunteer division for service in the World War receives much consideration, with private information not generally known. He died in January 1919 with calm assurance that during his last years he had kept unfaltering faith with his own conscience and had done his duty faithfully.

The author says that the dominating trait in "TR" was "a readiness to sacrifice every hope of personal advancement in order that the particular job he had on hand be brought to accomplishment. He lost personal prestige in the end, and became the most completely misunderstood public man in America."

Biblical Themes

MY NEIGHBOR JESUS IN THE LIGHT OF HIS OWN LANGUAGE, PEOPLE AND TIME, by George M. Lamsa. Harper and Brothers, New York. 148 pages. $1.50.

One's first reaction is to welcome this volume on its claim to be an interpretation of the Bible that gets near to its original intent, but examination dispels this feeling. The author says he is an Assyrian, one of the pitiful surviving remnant of that conquering race that walks the pages of the Old Testament, but intermarried with the captives of Israel; the oldest existing Christians, who speak Aramaic as our Lord did, and think and talk as they did 2000 years ago. This is the standpoint from which he speaks.

Well, if we have to believe him we may as well discard the Bible. An orphan is a son of God, he says. "My father and I are one" means, we are of one accord. In the East fever is not considered a serious sickness, and Peter's mother-in-law just got up when Jesus came to the house. And so on.

JEW IN DANIEL'S IMAGE (THE), OR THE POTTER'S CLAY, by Mrs. G. Wingate. Marshall, Morgan & Scott, London. 152 pages, with frontispiece. 3/6.

Here is a newly developed interpretation of the clay in the image of Daniel 2. This clay has usually been taken to mean democracy. This author, however, realizing that the figure of clay in Old and New Testament alike is applied to Israel, holds that the clay in the feet of Nebuchadnezzar's image means the Jews.

She first elaborates seven difficulties created by interpreting the clay as democracy,—historical, positional, redundance, logical, common sense, essence of democracy, and Scriptural. Then she shows per contra that these are no difficulty to the Jew, but rather credentials. Closing chapters discuss the position of the Jew today, especially in Palestine.

PHILIPPIANS (EPISTLE TO THE): AN EXPOSITION, by Charles R. Erdman. Westminster Press, Philadelphia. 141 pages. $1.

Another of Dr. Erdman's meaty little expository volumes. It is dedicated to "All who would know the joy of the Lord," for Dr. Erdman regards it as a hymn of joy,—at least, the composition is pitched to that high key, even though the epistle was penned by a prisoner in chains.

ROMANCES FROM THE OLD TESTAMENT, by Dallas Lore Sharp. Abingdon Press, N. Y. 171 pages. $1.50.

The marvel of making familiar Old Testament stories live with new freshness and power has been achieved in the 12 chapters of this book. One is simply fascinated to open the book anywhere and see the circumstances detailed in those records spread before him. The literary style is well nigh perfect. The background of place and custom is true to life. Imagination does the rest.

The persons and incidents that live again before the reader are Hagar, the finding of Rebekah, Joseph the dreamer, Rahab and the scarlet thread, Jephthah's daughter, Samson's revenge, Abigail, the love of David and Jonathan, the maid of Shunem, Athaliah, Esther, and Ruth.

ROMANS (THE EPISTLE OF PAUL TO THE), by C. H. Dodd. Harper & Brothers, New York. 246 pages. $3.50.

Dr. James Moffatt's fine Christian character and brilliant scholarship dominate the series of which this is a volume, the Moffatt New Testament Commentary: without, however, stifling the judgment of the scholars who write the various volumes.

The stated purpose of the series is to bring out the religious meaning and message of the New Testament; to let it speak for itself today as it did to the groups or individuals to whom the originals were addressed; to show how the faith was held by the first Christians, and what that faith was and is.

The general form of the series is a running comment on the text of Scripture. For convenience of study and understanding Dr. Dodd divides Romans into sections. Between the Prologue, 1.1-15, and the Epilogue, 15.14 to 16.27, we have the gospel according to Paul. The subdivision is:

Theme of the Epistle, 1.16, 17
Universal Sway of Sin and Retribution, 1.18 to 3.20
Righteousness of God in Justification, 3.21 to 4.25
Righteousness of God in Salvation, 5 to 8
Divine Purpose in History, 9 to 11
Righteousness of God in Christian Living, 12 to 15.13.

An Introduction of 23 pages asserts among other things that the authenticity of Romans is a closed question; that scholars are uncertain as to the last two chapters, whether they were originally part of the preceding matter in the epistle; that it was written in all probability at Corinth in 59 A.D. in order to acquaint the church at Rome of Paul's understanding of the Christian fundamentals, as he had it in mind to make Rome his base for a mission to Spain.

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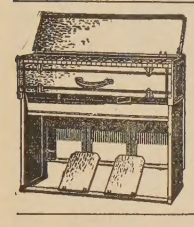

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While the work represents a first-hand study of the Greek original a reader need not know Greek. The tone is evangelical throughout.

DORAN'S MINISTER'S MANUAL: A STUDY AND PULPIT GUIDE FOR 1933, compiled and edited by G. B. F. Hallock. Round Table Press, New York. 702 pages. $2.50.

Dr. Hallock says that each succeeding Manual is an entirely new book, with freshly chosen material for the new year. In this volume he has introduced several specialized Sunday evening service programs, including fireside, favorite hymns, Negro spirituals, missionary and others.

The menu for each week, covering Sunday morning and evening services, Sunday school and Christian Endeavor and midweek meetings, and other features, follows the plan of previous issues. This is the 8th annual volume. It is just full of suggestive matter. They say the demand for the Manual increases every year, proving that it fills a need.

MINISTER'S ANNUAL (THE), VOLUME 5, 1933, compiled by Joseph McCray Ramsey. Fleming H. Revell Co., New York. 620 pages. $2.50.

1933 has 53 Sundays, so purchasers of this annual get extra measure this year. It contains 334 original sermons contributed by various authors for publication here, with 53 Sunday service outlines and all the sidelines.

The compiler is editor of the "Expositor," and is in the stream of current thought and practice in church life.

Devotional

CONSOLATION, compiled by Mrs. Charles E. Cowman. Oriental Missionary Society, Los Angeles, Cal. 367 pages. $1.50.

A yearbook intended specifically for the household of mourning. Each day has a page with a text of Scripture and a selection of prose or poetry to soothe the stricken heart or to give assurance in the dark.

QUIET QUEST (THE), by Hugh Redwood. Fleming H. Revell Co., New York. 46 pages, decorated cover. 60 cents.

A tasty booklet fit to serve as a gift or to leave on the table to pick up when one has time to read. It is based on 1 Thessalonians 4. 11, "Study to be quiet and to do your own business," and contains advice as to ways and means of doing Christian work.

It is by the author of "God in the Shadows," and reveals how the text helped him personally.

For Younger Readers

BUDDIES OF THE SEA, by Dillon Wallace. Fleming H. Revell Co., New York. 274 pages, with frontispiece, decorated cover. $2.

Dillon Wallace knows Labrador and adjacent waters. Here he locates his new story. The hero is a small boy as the book opens, on board a steamship that takes a party of tourists to Labrador. Dick gets into a boat that is moored to the ship, and when the painter loosens the boat drifts away on the tide into the fog. Brought inshore on an island by the incoming tide the boy lands next morning, and finds sailors who take him with them. Years pass, and Dick follows the sea. Thrilling adventures come his way, and numerous dangers. Finally he is restored to his parents.

INCA'S TREASURE HOUSE (THE), by A. Hyatt Verrill. L. C. Page and Co., Boston, Mass. 310 pages, illustrated. $1.75.

Lost in the Andes! The novel is set in a strange place, which in itself adds piquancy to the story.

Bob Stillwell and his chum Pancho McLean are on their way to spend the summer vacation with Bob's father in a mining camp in Peru. The car skids in the desert, and overturns. The native chauffeur is killed. The boys are alone, and in their attempts to get somewhere they are lost.

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MA CINDERELLA, by Harold Bell Wright. Harper & Brothers, New York. 291 pages, with frontispiece in colors. $2.

Uncle Jimmie Cartwright ambles on to the stage on his mule Ahab as the story opens. Presently he comes on Diane Carrol at work painting. He stops to talk with her, and when Ann Haskel rides by he unfolds her history. Ann is "Ma Cinderella." How she got the name and how a slipper of hers figures in the plot form the backbone of the story.

It is a grand tale of the Ozark Mountains, sparkling with much native dialogue and brimful of action that involves a dozen strong and well drawn characters. Of course there is a romance of love which ends happily.

Among New Books

CHILDREN OF THE GREAT SPIRIT, by Riggs and Means. Friendship Press, New York. 153 pages. $1.

CHINESE CHILDREN OF WOODCUTTER'S LANE, by Priscilla Holton. Friendship Press. 68 pages. 85 cents.

CONTEMPORARY IDEALISM IN AMERICA, by Clifford Barrett. Macmillan Co., New York. 326 pages. $2.

EVANGELISM AND THE PRESENT WORLD ORDER, by Charles W. Brewbaker. Fleming H. Revell Co., New York. 180 pages. $1.50.

FORTY YEARS FOR LABRADOR, by Sir Wilfred Grenfell. Houghton Mifflin Co., Boston, Mass. 372 pages. $4.

GROUND OF FAITH AND THE CHAOS OF THOUGHT, by Oliver C. Quick. Harper. 152 pages. $1.50.

HOPE FOR THE LEPER, by Christine L. Tinling. Revell. 57 pages. 60 cents.

INDIAN AS A PEACEMAKER (THE), by Mabel Powers. Revell. 223 pages. $2.

JUNIOR SERMONS, by W. Clarence Wright. Revell. 156 pages. $1.50.

MANY MOONS AGO AND NOW, by Katherine E. Gladfelter. Friendship Press. 157 pages. $1.

NEW JOY, by Sewall and Jones. Friendship Press. 154 pages. $1.

OFF TO CHINA, by Sweet and Wagner. Friendship Press. 146 pages. $1.

POETIC SERMONS, by William F. Hovis. Revell. 149 pages. $1.50.

RADIANT REVERIES, by Charles L. Goodell. Revell. 154 pages. $1.50.

RELIGIOUS SITUATION (THE), by Paul Tillich. Henry Holt & Co., New York. 182 pages. $1.50.

RE-THINKING MISSIONS, by W. E. Hocking. Harper. 349 pages. $2.

SECRET VALLEY (THE), by Mrs. Hobart Hampden. L. C. Page Co., Boston, Mass. 271 pages, illustrated. $1.75.

UNCUT NERVE OF MISSIONS (THE), by Cleland B. McAfee. Revell. 157 pages. $1.50.

UNIVERSITY OF EXPERIENCE (THE), by Lynn H. Hough. Harper. 122 pages. $1.

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